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THE
JEWISH EXPOSITOR,

AND
Friend of Israel.

AUGUST, 1825.

TO MR. B. BENJAMIN.

Sir,

THE Committee of the London Society having forwarded to us a manuscript, transmitted by you to them some time ago, containing your objections to Christianity, we have read it carefully, with the intention of submitting to you our remarks upon it.

We are precluded from inserting your letter in our work, on account of its length, and the nature of its contents. It would occupy, for several numbers, much of that limited space, which the extending operations of the Society allow us to devote to miscellaneous communications. Many of your questions have no reference to the points at issue between Jews and Christians; and it would not be either interesting or instructive to our readers to enter into explanatory details of the prophetic symbols, which are set forth in popular and easily accessible works, expressly devoted to the subject. There are few of the questions you propose which you will not find answered in our publication; and we beg leave to refer you to the writings of the Rev. G. S. Faber, for general information as to the

views entertained by Christians on the subjects you wish us to consider.

Lest, however, you should suppose that we decline a fuller notice of your letter, from inability to answer your questions, we shall briefly refer both to the texts which you require us to explain, and to those which, it appears to us, you totally misunderstand.

The lion and destroyer, in Jer. iv. 7, is not Messiah, but Nebuchadnezzar. Jer. xxiii. 5—9, will be fulfilled at the second advent of Christ. Rev. vi and vii chapters refer to events yet future. The regrafting of the natural branches of the olive, Rom. xi. does not necessarily imply the excision of the wild ones which had previously been grafted in. The i^{id} and cxth Psalm relate to triumphs yet to be accomplished; and we know nothing, from the Old Testament, of the twelve European kingdoms whereof you speak; neither can we admit that the twelve he-goats, offered for the tribes of Israel at the dedication of the second temple, Ezra vi. 17, were typical of these kingdoms; for with your view we should be at a loss to know of what kingdoms the other sacrifices, viz. one hundred

bullocks, two hundred rams, and four hundred lambs, were typical. We are likewise obliged to say, that we cannot admit the second temple to be typical of the second Messiah, as we are convinced there is no such person. For an explanation of the two olive-trees and two witnesses, in Zechariah and in Revelations, we must refer you to any commentator you choose to consult: it will appear that they cannot mean two Messiahs. The visions, Zech. v. to which you refer, do certainly relate to the re-establishment of the Jewish state after their return from Babylon; and Joshua, there mentioned, is introduced sometimes in his own character as the high-priest, and sometimes as a type of the Messiah. The exposition of your numerous references to the book of Revelations, to 1 Tim. ii. 15; 1 Cor. xv. 22, Luke xiii. 24, Rom. viii. 9, does not fall within the limits of any question which can be discussed between us and your brethren, and we may say the very same thing of the questions you have raised from our Church service. For an explanation of the liid of Isaiah, we refer to the Expositor for Nov. 1824, in which you will find proof that it must relate to Messiah, and to none else.

A considerable part of your communication is occupied with a very exaggerated description of the wickedness, which abounds among the professors of Christianity; and your inference, that it has been no blessing to mankind, and never came from God, would not follow, even if this wickedness prevailed as generally as you say; but we cannot allow such sweeping assertions of universal iniquity to pass uncontradicted; for though

we regret as much as you possibly can, that such charges should be justly made against Christian communities, we see many bright spots, where you behold nothing but darkness. The history of your own nation might have taught you the difference, between a profession of God's service, and a life of actual obedience to his laws; and however lamentably a great portion of the people of Christendom deviate from and disgrace their calling, they are not more opposed to it, than your fathers were to the service of the Lord in the time of Elijah; yet where the prophet saw nothing but universal apostacy, the eye of God beheld seven thousand souls who had not been led away by the error of the wicked, 1 Kings xix. 18. This example should teach us candour in judging of others, and guard us from the presumptuous conclusion, that the iniquity of those whose conduct is dragged into open day, is secretly practised by all others, a large portion of whom have either the prudence or good fortune to conceal it. You justly observe, that the essence of the Christian religion is love, and it is the prevalence of this principle which constitutes the difference, between a real and a nominal Christian.

You will perceive a most perfect accordance between the Old and the New Testament, on the subject of human depravity, and you will find both of them stating that neither Jew nor Gentile could, under any circumstances, plead exemption from personal guilt. That atonement which your law prescribed, was admitted to have no efficacy in itself, but that it derived its efficacy from another source, namely, from the advent of Him who came to do the will of

God. See Ps. xl. You are aware that we believe this advent to have taken place, and that Messiah offering up himself, when your fathers crucified him, made unto God so full and perfect an atonement for sin, that every one who believes in him, is as completely freed from guilt as the congregation of Israel were, when Aaron made an atonement for the people, and the plague was stayed, Num. xvi. But we learn further, that by his death and ascension into heaven, he has provided for our deliverance from the pollution of sin, for he sends the promised Spirit, whose extraordinary gifts were manifested among the first believers, and whose ordinary graces are, at this day, bestowed on those, who are partakers of like precious faith, for the purpose of purifying them from their iniquities, and delivering them from the power of sin; and they whose hearts are thus purified by faith, instead of boasting, as you say they do, of spotless purity, feel, acknowledge, and lament, their tendency to evil: they know that they require continually to be supported by divine grace; and though, like the leper, sprinkled with the water of purifying, they are restored to the congregation of the Lord, they know that, like the house infected with leprosy, their tabernacle must be taken down, their flesh must return to dust in the grave, till the Saviour, for whose second coming they look, shall fashion their bodies like his own glorious body, and make them, like himself, perfectly free from the pollution of sin. This hope, founded on Messiah's work undertaken for us, is the source of that love which influences the real Christian. You may repeat your assertion, that

this love and these hopes are delusive; yet this will neither alter the case, nor prove that there is no reality in the existence of real religion, because much that is opposed to it meets the public eye.

You, Sir, must know that, though a Jew, you are a sinner—a greater sinner than the Gentiles, because you are in your own estimation highly privileged, as the seed of Abraham, and the possessor of God's word; and therefore more guilty in transgressing the divine law than others—you must also know, that you can offer no atonement for your sin. The destruction of Jerusalem has precluded the possibility of this, and you are not now as your fathers were in Babylon, because there God sent prophets to teach you, and to pray for you. Every reflecting man must see that you now lie under guilt, which is not removable by any process the law of Moses enjoined; and you must admit one of these two things, either that God, by the destruction of Jerusalem, the dispersion of your nation, and withdrawing from you living prophets, intended to abandon you without hope to the curse resulting from your sins; or that he appointed some other way for the removal of guilt, in place of the abolished or suspended sacrifices. Your teachers contend that repentance is accepted in lieu of suspended sacrifices. We can shew that faith in a Messiah manifest in our nature, dying, rising from the dead, and ascending into heaven, is the appointed means of deliverance, both for Jew and Gentile, and *that* in place of abolished sacrifices. For proof of this we refer you to the number of the Expositor for Dec. 1823, where the point is argued,

in an answer from a converted Jew to his brother; and we are fully satisfied that God has never taught you, that in this present captivity, repentance alone will atone for your sins.

You seem to be under a great mistake, in your views of what we Christians think, respecting the future state of your nation. We do not believe that you will enjoy a temporal sovereignty over all mankind; but we believe that on your restoration to your own land, and your conversion to genuine Christianity, you will have a spiritual pre-eminence, as the elder church, conceded to you by Christians of Gentile origin. We do not allow your notion of two Messiahs, as the Scripture contradicts it. Neither can we believe that the death of Messiah is attributed to the Gentiles, as you intimate, for the passage you quote from Heb. vi. is not prophetic. You argue respecting the promise, Gen. iii., as if it were to be fully accomplished in one moment; and because the power of Satan is not altogether destroyed, and because death still reigns among men, you ask how we can pretend that Christ is the seed of the woman who has bruised the serpent's head. We tell you, that in the case of every soul of man, which has been saved since the foundation of the world, the power of Satan has been destroyed by Christ—that this process, destructive of his power, has commenced—is still carrying on—and will be completed when the period pointed out in the prophetic visions of the Apocalypse to which you refer, shall arrive.

It can hardly be expected of us to fill our pages with explanations familiar to every Christian child, and which any Jew, who

wishes to understand, may learn from any of our numerous treatises on the evidences of Christianity; we must therefore be excused from entering into any formal or detailed proof of your mistake, in supposing that at the future advent of the Messiah, all persons of heathen origin, whether believers in Jesus or not, shall be destroyed; and that every Jew now converted to Christianity will share the same fate. We earnestly recommend to your attention the proofs which can be adduced, that Jesus of Nazareth is the true Messiah; and beg you will not let your mind be biassed by the unhappy, and lamentable inconsistencies, which are observable in Christian communities. Consider how one of your pious forefathers would have argued with an Assyrian or Egyptian philosopher, who, having studied your law, wished to prove, from the idolatry of Manasses, that it never came from God; and then apply the same answer as from a real Christian to yourself. Do not charge us, as you do, with the corruptions of the Church of Rome; they are no more chargeable on us, than the sin of Jeroboam was on those who adhered to the kingdom of Judah. Ascertain from your own prophets what are the different circumstances attendant upon the advent of the Messiah, and you will find it impossible to give any just interpretation of them, except upon the Christian scheme, which refers them to a double advent; the first in a state of humiliation and affliction, terminating in his death; the second in a state of exaltation and glory, terminating in universal spiritual dominion; and then, though you may be unable to satisfy yourself as to the exact manner in which unfulfilled prophecies

are to receive their accomplishment, or from ignorance of profane history to comprehend our explanations of those which have already been fulfilled, yet you may find rest for your soul in learning to seek the Lord your God, as he has been revealed, as Emmanuel, God with us—bearing our sins and carrying our sorrows—pouring out his soul unto death, and justifying from all things, from which you could not be justified by the law of Moses. Act not like Naaman, when he went away in a rage, but as he did when he obeyed the prophet's command; and, like him, you shall know that there is a God in Israel, who has not cast away his chosen people, but has raised up unto them a horn of salvation in the house of his servant David.

Personal communication with the Society would enable them to enter upon many details which, for the reasons we have stated, we cannot attempt. We are always willing to insert communications from your brethren, in which their views are briefly and plainly stated; but we cannot, in justice to our readers, occupy their time with matters which are either wholly irrelevant, or founded on misconceptions, which a very slight examination of Christian books would remove. Wishing you the blessing of Abraham, and a portion in the world to come, we remain, Sir, your humble servants,

THE EDITORS.

OBSERVATIONS ON DR. KENNICOTT.

To the Editors of the Jewish Expositor.

Gentlemen,

I WOULD beg leave to submit to your consideration, and through

the channel of the Expositor, to your numerous correspondents, whether it would not be well, in all communications, either of criticism or illustration of any part of our authorised version, to avoid bringing forward such as contain harsh or strong terms of disapprobation of that version; and before suggesting emendations, that they should be well advised of their propriety, perspicuity, or obvious improvement, of the passages that may be referred to.

I was led to submit these suggestions upon perusing, in the Expositor for January, some remarks by Dr. Kennicott, upon part of the ixth chapter of the prophecies of Isaiah, in which there occurs the following passage: "Verse the first (as numbered in our English Bible) is at present translated with a wonderful want of sense." It is to this passage chiefly that the above suggestions apply.

Although Dr. Kennicott decidedly stands high in public opinion as a Biblical critic and expounder, yet, with regard to that very harsh remark, (at least it appears so to me,) I hope I shall be forgiven for stating that, in my judgment, our translation of the passage in question is sufficiently consistent and explicit; and is not, in any degree, deficient either of "sense" or perspicuity.

The very first word of this ninth chapter clearly shews its connexion with chap. viii. The passage is introduced by the Dr. as an example in support of the very beautiful and comforting reflections with which the communication in the Expositor commences.

The propriety of the disjunction of this prophecy from what immediately precedes it, and of its introduction, in the conclusion of

chap. viii. is not very obvious, and the justness and perspicuity of the translation in our version is, in my opinion, by this separation lost sight of, upon a cursory glance or hasty perusal; but when it is read in connexion with the two concluding verses of chap. viii. and with the cause of the dejection and sorrow of the church there referred to, (for the subsequent prophecy is addressed to her,) the correctness, beauty, and force of our common version at once appears.

The vexation and sorrow mentioned in the passage, is, with great feeling, ascribed to the whole church here personified in her collective capacity; because when any of her members or branches suffer, she is represented as suffering. The "vexation" alluded to, was occasioned by the Assyrian army, which the Lord brought up against Judea and Jerusalem, as a scourge for their iniquity; and "the land of Zebulun, and the land of Naphtali" are more particularly noticed, because they lay most exposed to these cruel and powerful invaders, who first entered upon the territories of these tribes, which, of course, had suffered most by the invasion. Their misery was also the more increased, because, as the Dr. very pathetically explains it, "looking towards heaven, they saw nothing but vengeance; and upon earth, behold all was distress and darkness."

The ixth chapter then commences with a most comforting prophecy to the church; and her condition, when its commencement would take place, is thereby contrasted with her former state of great distress, when Zebulun and Naphtali had suffered so very severely from the Assyrian invasion.

It applies to her condition at the time to which the prophecy refers, when she would experience the unspeakable comfort of its fulfilment, and of the glorious light that would then arise upon her. She would even then be under a cloud—under a dispensation humiliating and dark. "Nevertheless," or notwithstanding that such should be her condition, "the dimness shall not be such as was in her vexation," &c. Her situation then, so far from being such as it was when Zebulun and Naphtali were first but lightly afflicted, and when she was afterwards still more grievously afflicted, would be very different. The passage referred to is a prophetic historical narrative of two very different situations, in which the Jewish church had been, and would be placed by her enemies. At the former period she had no comforter, nor any prospect of relief near at hand; but at the latter, the dawn of a glorious day would arise upon her, beaming forth the most joyful prospects—ushering in the glad tidings of the arrival of her long expected Messiah, her great Deliverer—of him who was to make an atonement for all her former accumulated guilt—was to restore her again to the favour of God, whom she had so grievously offended; and who, ultimately, would shew himself to be her Saviour, even from all her enemies in this world, and accomplish for her a still more glorious, even an eternal salvation; of all which she is premonished by the sublime prophetic annunciation that immediately follows. To any commonly attentive reader of these prophecies therefore, with submission, I consider our common version to be sufficiently clear and consistent, and in

no respect deserving the charge brought against it by the Doctor.

He has subjoined a paraphrase upon the text, by which he conceives the sense of the passage is rendered more obvious and intelligible; but, with the greatest deference, I do not consider that to be the case. It no doubt discovers his taste as a writer, but I do not think it renders the sense clearer than the common version does, or corresponds so well with the evident drift or design of the prophet.

For the reason, therefore, with which I set out, will you be pleased to give my suggestions a place in the *Expositor*, when you can conveniently do so. I am with much respect, Gentlemen, your obedient servant,

W. R.

London, 14th March, 1825.

ON THE JEWISH CABALA, AND ON
RABBINICAL LITERATURE IN GE-
NERAL.

No. II.

To the Editors of the Jewish Expositor.

Gentlemen,

I BEG to offer you some further observations on the subject of the Jewish Cabala:—1st. To add some remarks upon it; 2d. To inquire where rabbinical researches may be most profitably employed, in order to discussion with the Jews.

1. The cabalistic art trifles with and exchanges the sacred text; must it not then be charged with violating its purity, and endangering its preservation? It not only contains a part relating to arithmetical calculations, and another directing a kind of acrostics, but also a third, called *The-murah*, or change, which consists in transpositions of letters, in the

way of anagrams, by which the words of the Bible may be altered to others entirely different. Messiah, thus changed, becomes *משׁיח*, *he shall receive*. I have often, with thankfulness, meditated on the wonderful preservation of the Hebrew Bible; such has been the gracious providence of God accompanying it, and such the faithfulness of those who have been the keepers of these sacred oracles. Did the Bible now in the hands of the Jews vary from that to which the Apostles and Evangelists referred, under what difficulties should we offer the New Testament to their perusal, and how continually would the objection be made, that we had interpolated the text, and that spurious passages were offered to them in place of God's word.

But now with what safety may we proceed, when the variations throughout the Bible are so few and so slight, and especially when in that chapter of Isaiah, to which the New Testament so often appeals, (the liiid,) there is not a letter manifesting a discrepancy between the Bible text and the New Testament quotation. If the sacred volume has been thus preserved to us in such purity, we are surely bound to keep unchanged that treasure which has been committed to us.

A further and stronger argument against the indiscriminate use of the cabala is, that it contains, or is associated with, that evil art which pretends to work miracles by enchantment, and by the use of the sacred name of the Most High. R. Nachmanidas,* in the thirteenth century, became a

* See Basnage, b. vii., and Walton's Proleg. viii.

cabalist. First, being fascinated by its speculative science, then to its practical arts, he asserted that he had performed miracles by that name. It appears also, from Mr. Wolf's conversations with a Jew,* that the Shem-Hamforash is still used among them for this purpose.

But it is supposed that the doctrine of the Trinity may be taught by means of the Cabala.† In reply, it may be said, that the symbolical representations given in the Zohar, seem calculated rather to impress the imagination, than to instruct the understanding; rather to lead to superstition, than to exalt the mind spiritually to high and heavenly things. Besides, it is submitted to those who would use it for this purpose, that though the teacher may select a pure passage for the lessons he would give, the learner, once introduced into the cabalistic system, may be afterwards involved in all its evils.

2. To what shall rabbinical research be most properly directed?

The writers of the West, and from the twelfth century, as Jarchi, Kimchi, Aben Ezra, and Abarbanel, are considered highly useful for expounding the literal sense in many parts of the Bible, but one grievous defect lies in their writings, viz. the false interpretations they give of Isaiah liiid. and of similar passages, referring them to the nation of the Jews, and not to the Messiah.

Separate from these writers, there is a field of rabbinical literature less cultivated, but whence, I believe, more advantages may be derived for addressing the Jews,

i. e. the books of the more ancient Rabbins, from R. Jonathan, the Chaldee paraphrast, to R. Saadiah Gaon, who, in the tenth century, presided over one of the eastern academies. With them is to be ranked also the Yalkut, which, though modern, being a compilation of Jewish opinions, contains those of the ancient Jews.

Among these may be found right interpretations of Isaiah liiid, and of the xxiid Psalm, &c. referring them to the Messiah; also of the cxth Psalm, which is understood of the same person, exalted to God's right hand, and of Dan. vii. 13, considered as speaking of him also coming in the clouds of heaven.

If there be stores in the mass of rabbinical literature yet to be discovered and brought forth, we may surely indulge a hope that it will be done in the present day, when exertion is on every side awakened for Israel, particularly when we hear of a professor, at Berlin, attaching himself to the cause, who, affectionate in zeal, and unwearied in labour, is also said to be possessed of most extensive acquirements in oriental literature.

J. S.

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OPINIONS OF THE ANCIENT TALMUDISTS ON SOME REMARKABLE PASSAGES OF SCRIPTURE RELATING TO THE MESSIAH; SHEWING HOW MUCH THE ANCIENT JEWS AGREED WITH CHRISTIANS, IN THE INTERPRETATION OF THOSE PASSAGES.

I. THAT the Messiah should be born in Bethlehem, Christians infer from Mic. v. 2. Rab. Sol. Jarchi interprets this passage of David; and him all modern Jews

* Expositor, 1824, p. 101.

† See Expositor, 1819, p. 403.

follow. That the former interpretation was well known among the Jews, and allowed by them all, at the time of Jesus, no reader of the New Testament need be informed; this was also the opinion of the celebrated Kimchi. The Chaldee interpreter also thus paraphrases the text, Micah v. 2:

וְאַתָּה בֵּית־לֶחֶם אֶפְרַתָּה בְּיָמֶיךָ
הָיוּ לְאַתְּמִנָּאָה בְּאַלְפִיָּא
דְּבֵית יְהוּדָה מִנְּךָ קָרְמוּ יִפּוֹק
מְשִׁיחָא לְמַהְיֵי עֶבֶד שׁוֹלְטָן
: עַל יִשְׂרָאֵל "And thou,

Bethlehem Ephratah, hast been as it were small, when thou wast counted among the rulers of the house of Judah, out of thee shall go forth before me the Messiah, to exercise dominion in Israel."

II. R. Jonathan thus paraphrases Isa. xi. 1. וִיפּוֹק מִלְכָּא
מִבְּנוֹהֵי דְיִשְׁי וּמְשִׁיחָא מִבְּנֵי
: בְּנוֹהֵי יִתְיָבִי "And there
shall come forth a KING from the
sons of Jesse, and the Messiah
from the sons of his sons."

All the ancient paraphrasts and interpreters speak of the Messiah as of the race of David. The Chaldee paraphrase thus interprets Jerem. xxiii. 5. אֲקִים לְדָוִד

: "I will raise up unto David, the MESSIAH of righteousness."

The same paraphrase has also the following words on 2 Sam. xxiii. 3. אָמַר לְמִנְאָה לִי

מֶלֶכָּא דְהוּא מְשִׁיחָא דְעֵתִיד
: דִּיקוּם וַיִּשְׁלוּט בְּדַחֲלָתָּהּ :

"(God) said, that he would ap-

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point unto me (David) a King, who is the Messiah, who shall arise, and shall rule in the fear of the Lord."

Also, Isa. xiv. 29, on the words וַיָּצֵא צִפּוֹעַ rendered in our version, "a cockatrice shall come forth," Jonathan Paraph. speaks thus: אָרִי מִבְּנֵי בְנוֹהֵי דְיִשְׁי וִיפּוֹק מְשִׁיחָא "For from the sons of the sons of Jesse shall come forth the Messiah."

Also, on Jer. xxxiii. 15, the Chaldee has, אֲקִים לְדָוִד מְשִׁיחָא : דְּצִדְקָא "I will raise up to David a Messiah of righteousness."

The Chaldee renders Hos. iii. 5. in the following words: בְּתֵר בֶּן יְתוּבוֹן בְּנֵי יִשְׂרָאֵל וַיִּתְּבְּעוּ
יְת פּוֹלְחֵנָא דְיִי אֱלֹהֵהוֹן
וַיִּשְׁתַּמְעוּ לְמְשִׁיחָא בְּרִ דָּוִד
מִלְכֵהוֹן "Afterwards the children of Israel shall return, and shall follow the worship of the Lord their God, and shall obey the Messiah, son of David, their King."

III. The following is the Chaldee paraphrase of Isaiah ix. 6. אָמַר נְבִיאָא

לְבֵית דָּוִד אָרִי רַבִּי אֲתִילַד
לָנָא בְּרִ אֲתִיָּהֵב לָנָא וְקָבִיל
אוֹרִיָּתָא עֲלוֹהֵי לְמַטְרָה
וְאַתְקֵרִי שְׁמוֹהּ מִן קֳדָם
מִבְּלָא עֲצָה אֱלֹהָא גְּבֵרָא
קִים לְעֵלְמִיָּא מְשִׁיחָא
: דְּשִׁלְמָא יִסְגִּי עֲלֵנָא בְּיוֹמוֹהֵי :

"The prophet said to the house of David; Behold, a child is born to

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us, a son is given to us, and he shall receive the law to keep it. And his name shall be called by him who is wonderful in counsel, The mighty God, enduring for ever; Messiah of peace which will encrease over us in his days." The modern Jews interpret this passage of Hezekiah, after R. Sol. Jarchi; or of Ahaz, after R. David Kimchi.

There are instances also in which the ancient Jews have applied to the Messiah the incommunicable name Jehovah. Thus, Hos. xiv. 7, "They that sit under his (viz. Jehovah's) shadow shall return." Chald. יתבון בַּטֶּלֶל מְשִׁיחָהוּן : "They will sit in the shade of his Messiah."

Still more express is the Jerusalem Targum on Isaiah xxviii. 5, בְּעֶדְנָא הָהִיא יְהִי מְשִׁיחָא דִּיהוָה צְבָאוֹת לְכָל־לֵא : "In that day the Messiah, who is the Lord of Hosts, shall be for a crown of joy."

Those passages in which צֶמַח "The branch," is spoken of, (as in Isaiah iv. 2, Jerem. xxiii. 5, xxxiii. 15, Zech. iii. 3, &c.) are uniformly explained of the Messiah, the paraphrase to the words, "branch of the Lord," being in them all, מְשִׁיחָא דִּיהוָה "The Messiah of the Lord."

The words, "Tower of the flock, strong-hold of the daughter of Zion," (Mic. iv. 8.) are explained by the Chaldee paraphrase, of the Messiah :

וְאַתְּ מְשִׁיחָא דִּישְׂרָאֵל דְּטָמִיר מִן קֳדָם חוֹבֵי כְנִשְׁתָּא דְּצִיּוֹן לִךְ עֲתִידָא מְלָכוּתָא לְמִיתִי

וְיִיתִי שְׁלֹטֹנָא קְדָמָא : לְמַלְכוּת כְּנִשְׁתָּא חִירוּשָׁלַם :

"And thou, O Messiah of Israel, who wast hidden because of the sins of the congregation of Zion, to thee is the kingdom about to come: and the first dominion shall come to the kingdom of the congregation of Israel."

IV. There is a remarkable passage in Gemarah, Sanh. cap. xi. § 33, from which it appears, that the author of it considered the Messiah as a suffering and afflicted person. The passage is as follows :

שְׁנַיִם רָאִיתִי וְכָל שְׁלֹשָׁה שָׁמַעְתִּי אֲמִינָא לִיה אֵימַר אֲתִי מְשִׁיחָא אָמַר לִיה זִיל שִׁיִּלִּיה לְדִידִיהָ וְהִכָּא יִתֵּיב אֲפִיתָחַא דְּרוּמִי וּמֵאִי סִימְנֵי יִתֵּיב בֵּינִי עֲנִי סוּבְלִי חוֹלָאִים :

"I have seen two, I have heard the voice of three, which said: When will Christ come? And it said, Go and ask himself. But where is he? said I. At the gate of Rome, it answered. By what token, said I, shall he be known? He sits, it replied, among the poor, who are covered with ulcers." It is also remarkable, that in Gem. Sanh, cap. xi. § 39, the passage Is. liii. 4, is applied to the Messiah. With respect to the strange notion that the Messiah should come from Rome, it was common once among the Jews, nor is it easy to trace its origin. The Jerusalem Targ., on Ex. xii. 42, says, "Moscs came from the desert, and the Messiah will come from Rome."

V. Gen. xlix. 10. עַד כִּי יָבֹא "Until Shiloh come."

Onkelos renders it, עַד דְּיִיָּתִי “Until Messiah come.”

Jonath. and Jerusalem Targ. have, עַד זְמַן דְּיִיָּתִי מִלְכָּא מְשִׁיחָא : “Until the time in which king Messiah will come.”

VI. It was also the opinion of some of the ancient Jews, that the Messiah would support his doctrine by miracles: thus the Targum, on Mic. v. בְּכֵן עַל

וּבְרָקָנָא דְּמַעֲבֵד

: לְמַשִּׁיחָא “Therefore because

of the *miraculous signs*, and the redemption, which thou shalt make for thy Messiah,” &c. Also marg.

Cod. Sanhed. וַיַּעֲבֹדָהוּ כָל

הָאֲרָצוֹת לְצִדְקוֹ הַגָּדוֹל

: וּלְנִפְלְאוֹת שִׁיחָו עַל יָדוֹ :

“And all lands shall serve him, because of his great righteousness, and miracles which shall be done by his hand. I. H. T.

CRITICAL REMARKS ON ISAIAH.

To the Editors of the *Jewish Expositor*.

Gentlemen,

You lately honoured me by your acceptance of my remarks on the third verse of the ninth chapter of Isaiah. I will now, with your approbation, consider more particularly the vision to which that verse belongs; together with the visions most near in place to it. I beg leave to propose a harmony of the five visions comprehended in the following chapters; the first in chap. vi., the second in chap. vii., the third in chap. viii. and chap. ix. 1—7, the fourth in chap. ix. 8. to chap.

x. 23, the fifth from chap. x. 24. to the end of chap. xii. The third of these sections, the one in which the verse already criticised is found, I shall present to your readers with proposed amendments, adopted chiefly from Mede, Bishop Lowth, and Bishop Horsley, as well as with references to the other four visions; intended, principally, to harmonize all the five visions, and render them mutually explanatory of one another.

Chap. viii. 1. Moreover Jehovah said unto me, Take thee a great roll, and write in it with a man's pen for *He makes speed to the spoil, He makes haste to the prey.*

2 And I took unto me faithful witnesses to record, Uriah the Priest, and Zechariah the son of Jeberechiah.

3 And I went in to the prophetess, and she conceived, and bare a son. Then said Jehovah to me, Call his name, *He makes speed to the spoil, he makes haste to the prey.*

4 For before the child shall have knowledge to cry, My father and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria. (chap. vii. 6, 7, 17.)

5 The Lord spake unto me also again, saying,

6 Forasmuch as this people refuseth the waters of Shiloah which flow softly, and rejoiceth in Rezin and Remaliah's son. (vii, 4, 5.)

7 Now therefore, behold, the Lord (ix. 7.) bringeth upon them the waters of the river, (compare xi. 15,) strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and overflow all his banks. (vii. 17—20. x. 5.)

8 And he shall pass through Judah, he shall overflow and go over: he shall reach even unto the neck, and the stretching out of his wings shall fill thy territory, O *God with us.* (vii. 14, 17. x. 22, 23. vi. 11, 12. x. 27—34.)

9 Associate yourselves together, O ye people, and ye shall be shivered,

and give ear, all ye far countries, gird yourselves, and ye shall be ground to powder. (vii. 5—8. x. 22, 23.)

10 Take counsel together, and it shall come to nought; speak the word, and it shall not stand.

11 For *God with us*, for Jehovah, taking me by the hand, spake thus unto me. (vi. 9.)

12 Mention not ye a confederacy to all them to whom this people shall propose a confederacy; neither fear ye their fear, nor be afraid. (vii. 2. x. 24.)

13 But himself, Jehovah Sabaoth shall you distinctly worship, and let him be your fear and dread. (vi. 3.)

14 So shall he be for a sanctuary, but for a stone of stumbling and rock of offence to both the houses of Israel: for a gin and a snare to both the inhabitants of Jerusalem. (x. 33.)

15 And many among them shall stumble and fall, and be broken, and be snared, and be taken.

16 Bind up the testimony, seal the law among my disciples. (vi. 9, 10.)

17 And I will wait for Jehovah, who hideth his face from the house of Jacob, and I will look for him.

18 Behold I and the children whom Jehovah hath given me, are for signs and portents in Israel, from Jehovah Sabaoth, who hath his tabernacle in Mount Zion. (vi. 1—4. vii. 3. viii. 3, 4.)

19 And when they shall say unto you, Seek unto them that have familiar spirits, and to wizards that peep and that mutter, should not the people seek unto their Elohim: should the living seek unto the dead?

20 To the law and to the testimony; if they speak not according to this word, it is because there is no light in them. (ver. 16.)

21 And there shall come upon them stubbornness and famine; and it shall come to pass, that when they shall be

hungry, they shall be exasperated, and shall curse their king, (ver. 8,) and their Elohim, and look upwards.

22 And they shall look to the country, and behold the distress and darkness of flight, the pressure and darkness of pursuit; for there shall be no escape for him who is besieged there. (vi. 11. ix. 19, 20. x. 29—34.)

Chap. ix. 1. As the first time debased the land of Zebulun, and the land of Naphtali, so shall the latter time make them glorious.

2 The way of the sea, by Jordan, Galilee of the Gentiles. The people that walked in darkness hath seen a great light: they that dwell in the shadow of death, on them hath the light shined. (x. 17. xi. 10.)

3 Thou hast multiplied the Gentile: thou hast not increased the joy, (viii. 21, 22,) They rejoice (ver. 2.) before thee according to the joy of harvest, and as men rejoice when they divide the spoil. (viii. 4.)

4 For thou hast broken the yoke of his burden, and the staff of his shoulder, the sceptre of the oppressor, as in the day of Midian. (ver. 9. x. 12, 17, 26, 27, x. 33. xi. 4.)

5 For every tread of the trampler shall be with an earthquake, and the vesture shall be rolled in blood and consumed in flaming fire. (ix. 18. x. 16, 17, 33. xi. 4.)

Chap. ix. 5. See Vitringa, for the Septuagint version. They mistook גַּבְרִיֵּל for Gabriel, and it is remarkable that in the Talmud the same opinion is found with respect to the destruction of Sennacherib. In Meuschen's N. T. Talmudicum, we find it asserted that Gabriel, the angel of the harvest, was appointed to cut down Sennacherib with his sickle. In one of the Gospels, Gabriel is called the angel of the Lord at the annunciation, and as he appeared to Daniel, in chap. x.; so the angel of our Lord appeared, in Matt. xxviii., and in Rev. i. and x. The Targum has, *Deus Vir permanens in aeternum, Christus qui suscepit legem super se ut servaret.* (Walton's Polyglott.) גַּבְרִיֵּל means a male, masculine son, or man-child, as Isaiah himself varies the word in chap.

Chap. viii. 13. The primary idea of holiness is distinction, as is properly made between justification, sanctification, and glorification. (ix. 5.) סֵאב Conculcatio, Kircheri Concordantia, לַעֲשֵׂי שֵׁמוֹס, Simon.

6 For unto US a child is born, unto US a son is given, (vii. 14. viii. 8, 10, 14. ix. 4. xi. 1, 4,) and the principality shall be upon his shoulder, (vii. 6, 7. viii. 8. ix. 4. x. 27,) and his name shall be called Wonder in counsel, (viii. 10. xi. 2,) God-Virile, (vii. 14. ix. 4, 21. Heb. 34. xi. 2. Heb.) the Prince of Peace. (xi. 6—10.)

7 To the increase of his government and peace there shall be no limit upon the throne of David, (vii. 13. xi. 1, 10,) and over his kingdom to order and to establish it from *thenceforth* unto futurity, (or, for ever.) The jealousy of Jehovah Sabaoth will accomplish this. (vii. 5—8.)

The inferences from the above, are, First, That all the five sections have one and the same crisis: the fall of Nineveh, under Sennacherib, and with it, of Babylon, both by effect of the division, (Faber,) and in the eye of prophecy, as the following version in chap. xiii. xiv. demonstrates; as I ventured to affirm from chap. xiv. 24—28 compared with vi. 9—13; and so says Joseph Mede, on the expression, “Babylon is fallen, is fallen,” because upon the fall of Sennacherib the Medes, as well as Babylonians, revolted. Secondly, They terminate with the reign of Immanuel, (*quod nomen et signum*,) the deliverer, an event witnessed by

lxvi. the champion and avenger of his mother, the virgin daughter of Zion, the head of the nation born in a day.

Chap. ix. 7. When words in the original are capable of a greater or less extent of meaning, as is the case in this verse, with respect to “no limit,” &c. it should be observed, that such terms are relative terms, to be explained according to the subject. In typical prophecies the import varies according to the duration of the subject to which such words are first applied, but they are to be taken in their fullest extent, when we contemplate the antitypes of those types.

Isaiah and his children before he departed this life. A sign is not the thing signified. See Bishop Hurd's Lectures, in relation to this vision. No one has written so well upon it, for no one else seems, in modern times, to have had a conception of the self-interpreting powers of the Word of God. See his third and fifth lectures on the Prophecies. In consequence, I am not surprised at some censures on ourselves by Rabbi Crooll; and in answer to his charge against us Christians, that we interpret just so much of a prophecy to one subject, as serves our purpose—a charge which he does, in effect, bring—I come forward with the following proposition, that if he or any one else be disposed to meet me upon this great question, to be decided simply by Isaiah compared with Isaiah, or also with the Law and the Prophets; or thirdly, with all the uninspired writings before the Christian æra, if the test be consistency in applying his prophecies,

“Dum memor ipse mei dum spiritus
hos regit artus,
Pro re haud pauca loquar.”
(*Virgil's Pollio.*)

The question now proposed is, “What is the proximate intention, and what the ultimate one of all Isaiah's prophecies, according to Isaiah entirely, not partially compared with himself?” But observe, I shall not myself build upon any other foundation than Isaiah's own words, nor notice any objection to my superstructure drawn from any other quarter. This is my first challenge, and when I shall have said what I have to say upon this ground, I am equally ready to take up the other

two grounds above specified. The occasion of this challenge, is a passage written by Rabbi Crooll, in reply to Eloa, in the Jewish Expositor for March, 1825, p. 89, referring to Isaiah, which if it be not intended against all the Christian interpreters of Isaiah, and ex-

pressed in that amiable form of speech vulgarly called a sneer, I beg Rabbi Crooll's pardon. *Sin omnes uno ordine habebit*. I wish to bring him to action, and rejoice that we live in an age, when both sides are sure of fair play.

TEXTUARIUS.

PROCEEDINGS OF THE LONDON SOCIETY.

PALESTINE.

JOURNAL OF THE REV. W. B. LEWIS.

Continued from p. 113.

Dec. 5.—S. B. called. He is a Jew from Pinsk. He gave the following account of himself:—About five months since he was travelling with a Russian gentleman; within seven hours of Jaffa they were attacked by robbers; every thing was plundered; the Russian gentleman was killed, and he himself left for dead, having received many cuts on the head, neck, breast, &c. He lay a day and a night on the road speechless, senseless, and weltering in his blood. A Turk who passed that way saw him, and had compassion: he set him on his own beast, and brought him to Acre. Here the surgeon dressed his wounds and kept him until he recovered. S. B. is now well and offers to accompany me where I please, and read the Talmud with me. I told him he should be thankful to God that his life has been so wonderfully preserved, and should seek the salvation of his soul.

He took up a New Testament and seemed gratified in reading it.

W. L. Do you know this book?

S. B. Yes, Mr. Jowett and Mr. Fisk left a Testament as they passed through Safed, in Rabbi J——'s house, and in two nights I read the whole of it.

W. L. Do you think the Testament is a good book?

S. B. Oh, certainly.

W. L. Where is the Testament at present which Messrs. Jowett and Fisk left?

S. B. In the Rabbi's house, and he is gone to Jerusalem.

W. L. Do you wish to have a Testament for yourself?

He expressed a great desire to have one, and on receiving it he kissed my hand, and put his hand on his head, and then on his lips, and said, he was most thankful. Afterwards I offered him tracts and a Tremellius. He appeared pleased and thankful.

R. entered the room. He is a respectable Sephardim Jew, and a merchant of Damascus, but a native of Vienna; he speaks Italian pretty well. The Dairyman's Daughter, in Italian, was lying on the table; he looked into it as we conversed, and said, it seemed a nice little book, and that it pleased him much. I told him it was a narrative translated from the English, and that if he wished to have it, I begged he would accept it. He did so, and seemed obliged.

D. B. now made his appearance, and began talking about Messiah, the son of Joseph.

W. L. The Messiah, and only Messiah, was to be the Son of David.

D. B. But there is also another Messiah, even the Son of Joseph, and he must be killed in battle.

W. L. How do you prove this?

D. B. It is told us in the Talmud.

W. L. I do not accept proof from the Talmud: shew me from the Bible that there is to be a Messiah, the son of Joseph, or Ephraim.

He was beginning to wander from the subject, and to talk much, but I insisted on the point in question.

W. L. One thing ought first to be proved before you enter upon another.

D. B. I allow you it is not clearly stated in the Bible that there is to be a

Messiah the son of Joseph; but according to the Talmud, and with much reason, it may be demonstrated from the Bible.

W. L. Look at Ezek. xxxvii. Here you find there was to be but *one Messiah*—even the Son of David. It is written, “One King shall be king to them all.”—“David, my servant, shall be king over them, and they all shall have one shepherd.”—“And my servant David shall be their prince for ever.”

D. B. We must read the 16th verse, and by this verse it is evident there are to be two Messiahs—one the Son of David, and the other to be the son of Joseph.

W. L. I read that the prophet was commanded to take two sticks and to write upon them, but not to prophesy about two Messiahs.

D. B. These two sticks prove to us there must be two Messiahs.

W. L. I do not see this, except you can shew that two sticks signify two Messiahs.

D. B. Why was the prophet desired to take two sticks? Nothing is commanded by the great God (blessed be his holy name) without a meaning, and here the sticks signified two kingdoms; but there cannot be a kingdom without a king. Were there not two kingdoms formerly—the kingdom of Judah and the kingdom of Ephraim? Was there not a king over each of these kingdoms—therefore, there must be two kingdoms again, and so two kings.

W. L. The Scripture says nothing of two kings; and by the verses following, you find that both nations, which had been distinct kingdoms, were to become *one*, and one king is to reign over both.

D. B. It is true; but this is not to take place until after the re-existence of the two nations as separate kingdoms: the two sticks shew that there must, in the first instance, be two kingdoms.

W. L. This does not appear; nor does it appear that the son of Joseph, as you asserted, is to be cut off, or that he is to be a sacrifice for the sins of the Jewish nation. The prophe-

cies which relate to the first advent of the Messiah declare that he was to be a sacrifice for the sins of men.

D. B. The son of Joseph will be a sacrifice; for, as I told you yesterday, he is to die in battle; and forty years afterwards, or thereabouts, the great Messiah will reign gloriously.

W. L. Where does all this appear?—certainly not in the Bible.

D. B. It is in the Talmud, and there it is well proved.

W. L. I cannot go to the Talmud for proof on such a subject. I rest upon the Bible. The word of God alone is an authority with me.

Here the Damascus Jew came forward and said, he wished to speak with me upon a passage he had just opened. He read Matt. i. 22, 23, in the Hebrew Testament, and compared Isa. vii. 14.

R. “Behold, a virgin shall conceive, and bear a Son.” Whose are the words of this passage? Who spoke?

W. L. God spake by the mouth of the prophet.

R. To whom were the words addressed?

W. L. To the house of David.

R. By whom was the Son to be named?

W. L. By the virgin.

R. I am of opinion that the words were addressed to the prophet himself, and that the Son was to be named by him; that קראת is to be referred to the prophet, and not to the virgin who was to conceive; and that, consequently, the prophecy is improperly applied in the New Testament.

W. L. The words of the text were spoken by the prophet, not addressed to him; they declare the sign which was to be given to the house of David, and is not קראת, in the third person

feminine, and therefore to be referred to the virgin, not to the prophet.

D. B. now interfered. He talked a good deal, (as he generally does,) and a warm dispute ensued between him and *R.* The former, though he said the prophecy did not relate to the time of Jesus Christ, still agreed with me in opinion as to the grammati-

cal application of the word **וקראת**.

The two Jews continued the contest a long time; the one maintaining that the virgin was to name the Son, and the other that he was to be named by the prophet, and they made severe remarks against each other.

R. Then you are siding with the Christians.

D. B. I am willing to place fifty pieces of money on the table, and do you put down five, and call in any learned Jew. If **וקראת** does not refer to the virgin, the whole sum shall be yours.

R. after a short time was silent on this point.

W. L. Now for **העלמה**; what explanation is to be given to this word?

D. B. It signifies a young woman.

W. L. And more than this; it signifies a young woman *unmarried*—a girl, in the strict sense of the term.

The root is **עלם**.

D. B. There are many instances where it is used otherwise than for virgin, or girl *unmarried*.

W. L. Shew me one instance where it is used otherwise. You will not find it in the Bible.

They searched in the Bible, but in vain. R— sent for an Hebrew Concordance. I pointed them to Gen. xxiv. 43, compared with the 16th ver. of the same chapter, by which it very evidently appears that **עלמה** strictly means a virgin. But D— B— insisted, that as there is a meaning for the particular use of every word in the Bible, and especially in the books of Moses, “where indeed there is a reason for the particular use of every letter, the sentence “neither had any man known her,” was added in the 16th verse, to shew that the preceding word **בתולה** alone, was not enough to express Rebecca’s virginity.

Exodus ii. 8, was next looked at.

D. B. But Miriam was married.

One of the other Jews said, Oh no, she was not married. She was but six years old at the time Moses was born.

They found Prov. xxx. 19. Here a

discussion was entered into, unnecessary to be repeated. After they searched for other passages, and had attempted, without success, to prove the point in question according to their interpretation of the word, R— said, I will give a proof from your own Testament, that **עלמה** may signify a married woman. The mother of Jesus Christ is called **עלמה**, a virgin, although she was married to Joseph when Christ was born.

S. and D. B. No, no.

W. L. Mary was espoused to Joseph, but not married, before the birth of Jesus Christ.

R— said soon afterwards, Sir, I have looked at and considered all the passages which are to be found. You are in the right. **עלמה** can only be taken in the sense of an unmarried female, or virgin.

W. L. Now, I would ask, When did it happen in the time of Ahaz, that a virgin conceived and brought forth a son, calling his name Immanuel? Surely, the mother of Ahaz’s son was a married woman.

R. At the time that the prophet spoke, the virgin had already conceived, for **הרהר** is in the preterite.

W. L. The past tense is often used in prophetic language, to express the future.

D. B. Yes, yes.

R. This may be the case in the Psalms, but shew me an instance elsewhere.

D. B. There are many instances. This is very common.

R. I wish to see it proved.

D— B— immediately pointed out an instance, and R— was satisfied.

D. B. However, Mr. Lewis, this prophecy about the virgin cannot refer to the time when Jesus Christ was born. This event did not take place for many hundred years afterwards.

W. L. Past, present, and future, in the sight of God, are all alike. Thus hundreds of years to come are viewed in prophecy but as to-morrow. I must ask you, however, when was this prophecy previously accomplished, if it was not fulfilled at the time that Jesus Christ was born?

They gave me no distinct answer, and D—B— wandered from the subject. I turned to R—, and begged him now to look at Isaiah ix. 6; (in the Hebrew Bible, ix. 5.) and to give me his opinion on the passage. He thought a good while, and asked the other Jews some questions. At length he commenced, and went on a little, endeavouring to explain the verse.

W. L. The child that was to be born, the son here promised to be given, was (in the first place) to be called, **נִלְאָה**, Wonderful. Why so?

R. It means that he should be wonderful in knowledge, &c.

W. L. Rather, perhaps, in his conception and birth.

R— continued a little while looking on the passage. He seemed not to be well acquainted with it, and he soon shut the book. D—B— suddenly went out of the room; it was late, but R— and S— remained some time longer. The former took some Hebrew tracts at his own request; and seeing one of them marked No. 34; he asked if I had so many of them, and of different kinds. He expressed a wish for them all, especially for those which showed that Jesus Christ was the Messiah. I gave him a copy of each I had. Going away, he said to the other Jew, that he was anxious for a Hebrew New Testament. He seemed reluctant to ask me for it. I instantly put one into his hands. He excused himself by saying, it was for a friend that he desired to have it; but that, however, my generosity encouraged him to make another request for an Arabic Bible for himself, if I could spare him a copy. I had but one copy of the whole Bible, and that for private use; but I could not refuse it to a respectable Jew, who so evidently manifested a desire to know the truth. God grant that he may not only know it, but that he may also believe it, and be enabled, through the Lord's mercy, to love it! I think he is open to conviction; and unlike the Talmudical D—B—, he makes no appeal when hard pressed, to the Gemarah as to a city of refuge. He keeps, like an honest man, to the open and holy ground of Scripture.

VOL. X.

In the evening, two troublesome Jews of the Sephardim congregation were here, but it was impossible to reason with them, they were so very ignorant, conceited, and noisy. In fact, they seemed to know little else on the subject of religion, than to gabble over some Hebrew Psalms, keeping at the same time the head, legs, and body in equally rapid motion with the lips. They shewed me the way, however, to one of the principal synagogues. I am told there are seven synagogues in Saffed; four belonging to the Sephardim Jews, and three to the Ashkenazim. As soon as I entered the synagogue, which is one of those connected with the Sephardim congregation, I was surrounded by Jews, who asked for money to buy oil. I said to them, that in the synagogue, and at such a time, (it was Friday evening, and they were preparing to commence the service,) they ought rather to think of God than about money. I was here reminded forcibly of that which is written, "My house shall be called a house of prayer, but ye have made it a den of thieves." For, alas! how unlike prayer is the service of the synagogue! It is a clamorous form; and here at least, if not in Europe, to witness a scene of this kind, is enough to make the Christian weep. May the Lord God of Israel pour upon the house of David the true spirit of grace and of supplication!

Dec. 6.—In the morning I visited two of the Ashkenazim synagogues, one belonging to the sect of the Pharisees, and the other to the Chasidim. I must acknowledge I felt much gratified to-day in walking through the streets. I could have fancied myself in some English country town on a Sabbath morning. It was not, indeed, a Sunday sabbath—a day to commemorate the triumphant resurrection of the Son of God from death and the grave; but it was a day apparently and universally consecrated for the acknowledgment of the One Great Being, who in the beginning blessed the seventh day, and sanctified it. No shop was open—no noise heard—and scarcely a creature was to be seen, except in the direction of the synagogue. It was solemn; and they seemed not

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only to confess the existence of a God, but that his commandments ought to be obeyed also; and that one day out of seven, is the least which God's creatures upon earth should devote to the especial service of Ilm who made the heavens and the earth. I truly enjoyed a pleasure, which is not often afforded in this country among Turks and nominal Christians. I spent the greater part of the day in the house of D—B—. He wished me very much to dine with him, but he dined so early that I declined. The Jews dine very early on their sabbath-day, as the dishes are prepared the day before, and left in a hot oven: to have a hot dish, they must not delay the hour of dinner. The Jews cannot even indulge themselves on this day, with tea or coffee, (except such as have Christian or Turkish servants,) as it would require the lighting of a fire. Yesterday evening, after the sabbath had commenced, a woman, in the house where I lodge, called my servant, and made him take a lamp to light the fire for her. The Jews do not think it wrong to ask a Christian or a Mussulman, to do that which they will not do themselves. Every Jewish house in Safed is provided with an oven, and generally they bake their own bread, which is the best I have yet met with in this part of the world.

D—B— and I had a discussion which lasted several hours. S— was present. Other Jews also came into the room occasionally, but took little or no part in the conversation, which embraced a great variety of subjects. To collect all that is said, or even to make an accurate selection, is difficult, when a Jew like D—B— wanders. I do not remember how it was introduced; but I remarked, that according to the Scriptures, the Messiah must be a divine person; and I asked if he allowed that the second Psalm related to the Messiah.

D. B. Yes.

W. L. Read the last verse of the Psalm.

He read the whole, and commented.

When he arrived at the end,—

D. B. I am right, **נשקו בר** must be thus interpreted: "Have sentiments clear or pure."

W. L. **בר** signifies Son.

D. B. But it comes from **ברה**, to be pure; **בר** Son, is Chaldaic.

W. L. What part of speech is it? Is it a verb, a noun substantive, adjective, adverb, or what?—He was puzzled, but he argued a long time, endeavouring to maintain that he was in the right. At length he gave up the point, saying, "Well, Mr. Lewis, supposing that the word signifies Son, what do you wish to prove by it."

W. L. You must, first of all, allow that the word **בר** here means Son, and in reference to the Messiah.

D. B. I allow then that it does.

W. L. Now, men in this verse are called upon to obey the Messiah; and it is added, Blessed are all they that put their trust in Ilm, (**בן**). Elsewhere it is declared, that men are cursed if they put their trust in man; therefore **בר** the king Messiah was not to be a mere man.

The two Jews maintained that **בן** referred to God, and not to the Messiah.

W. L. It would seem rather from the construction of the passage, that **בן** in him, should be referred to the preceding word **בר**, the Son.

D. B. And we hope in the Messiah. He is to deliver us.

W. L. What do you expect He is to deliver you from?

D. B. He is to restore us; and when He comes, there will be no more sin in the world.

W. L. Therefore, Messiah son of David is to deliver you from sin.

D. B. Certainly; it is most certain.

W. L. I have already understood from you, that Messiah, son of Joseph, is to be the sacrifice or deliverer from sin.

D. B. Both of them will deliver us; Messiah Ben Joseph, and Messiah Ben David.

W. L. So there are to be two Messiahs to deliver you, and one will not be sufficient.

D. B. One would be sufficient; and neither of them, in fact, is absolutely necessary, but thus it is the will of God that it should be so.

W. L. And thus it is much easier to say it than to prove it.

D. B. I have told you how Ben Joseph is to die in battle, and that Ben

David will afterwards come and reign in great glory.

W. L. This is according to the Talmud, but not according to the word of God.

D. B. The Talmud is the word of God.

W. L. Do you believe that the Talmud as well as the Bible, is the true word of God?

D. B. To be sure it is the real word of God, and without the Talmud the Bible is unintelligible.

W. L. Consequently, a man who has a Bible, but who is ignorant of the Talmud, is unable to understand the way of salvation.

D. B. No; he cannot understand it.

W. L. David thought otherwise; he spoke respecting the blessedness of the man who meditates day and night in the law of God, not in the Talmud.

D. B. But the Talmud is the law of God.

W. L. You will allow that God is a perfect being.

D. B. Blessed be God; he is perfect, most perfect.

W. L. The word or law of God, ought therefore to be perfect.

D. B. What do you mean?

W. L. I mean, that as God never changeth; as he is the same being in perfection, yesterday, to-day, and for ever, so His word can never change. It must always be the same in perfection. Now you cannot but allow that there are contradictions in the Talmud, and how then can the Talmud be the word of God?

D. B. There are no contradictions in the Talmud.

W. L. You find different and contradictory explanations given in the Talmud on the same subject. Now, if (for instance) one man tells me that there are three books on the table, but another states there are only two; which of them am I to believe. They cannot both be right; they contradict each other. Thus it is with the Talmud: contradictory opinions are advanced by different men, in different ages. Could such men be inspired to write the Talmud by that great Being whose nature is perfection, whose spirit, whose mind never changeth?

D. B. Every man's soul is the spirit of God; but as in all ages the genius or understanding of one man is much greater than that which is in another man, so the minds of the rabbies who wrote the Talmud, differed. One man was enabled by his genius, or the Spirit of God, (which is the soul) to understand, and to write more largely than another. In this sense the writers of the Talmud differed; but yet they agree on the whole. And thus likewise in the Bible itself, there are contradictions in appearance, which are explained by the Talmud.

W. L. Point me out a contradiction in the Bible.

D. B. Blessed be the great God! was not Moses the greatest of all prophets?

W. L. How do you show this?

D. B. and *S.* Oh, you need only read this passage and be convinced: "And there arose not a prophet since in Israel like unto Moses," &c. Deut. xxxiv. 10.

W. L. It would only appear that previous to the time this was written, no prophet had arisen in Israel like unto Moses. It is not stated that no prophet was ever to arise like unto him. But indeed, the contrary is directly predicted in another place.

The Jews exclaimed, Where?

W. L. In the same book, chap. xviii. 15, The Lord thy God will raise up unto thee a prophet, &c.

The Jews. It means that some prophet was to be raised up from amongst the Israelites, and therefore in this sense as a brother Israelite, he was to be like unto the great Moses.

W. L. Read the whole passage. Moses predicted (the words are plain enough) that a prophet such as himself, would be raised up; כִּמֹנִי "like unto me."

D. B. It is said in the Talmud, that there was a prophet for the Gentiles as great as Moses.

W. L. At what time?

D. B. About the same time, or shortly after the time of Moses; and this prophet gave the nations a law.

W. L. Point out the contradiction in the Bible.

D. B. Moses then was a very great prophet, or one of the greatest; yet

when he asked God's permission to see the Almighty's face, that is, His wonderful presence or glorious greatness, (for God has no face like unto men,) the request was denied him, and God said, "Thou canst not see my face, for there shall no man see me, and live." But Ezekiel declared (and he was much inferior to the great Moses, peace be to him) that he saw visions of God, and even the very likeness of the glory of the Lord, **כבוד יהוה**, Ezek. i. 1, 28. Now, here is a contradiction, but the Talmud explains the difficulty; and without the Talmud, no one can reconcile these contradictory statements. But hear the Talmud. The declaration to Moses means, that no man is able, directly, to see the great God; Ezekiel was permitted, however, to see His glorious appearance, through the medium of an Angel, as by means of a glass.

W. L. The two passages are easily reconciled without the help of the Talmud. I don't see any contradiction; but I wish to know from you, why you consider the Talmud to be the word of God. Give me some proof of its divine origin. If a Turk should tell me that the Koran is the word of God, I should ask him, first, why he thinks so, before I believe him; and so a Jew ought to tell me why he thinks the Talmud is the word of God.

D. B. There are many hundred proofs.

W. L. Let me hear a few of them.

D. B. Who was David?

W. L. He was the son of Jesse.

D. B. Was he not the son of Ruth, for Ruth was the mother of Obed, and Obed was the father of Jesse? But Ruth was a woman of Moab. David consequently was a descendant of the Moabites. But it was expressly declared that "an Ammonite or Moabite shall not enter into the congregation of the Lord; even to their tenth generation," &c. Why then was David chosen and called to be the Lord's anointed, in contradiction to this declaration in Deuteronomy? How do you account for the final **ו** in these two words **עמוני** and **מואבי**? Now the

Talmud explains this. This is a proof that the Talmud is the word of God.

W. L. The generation of the Ammonites and Moabites here mentioned, referred to the male descendants; but David was a descendant in the female line. However, I have no objection to hear what the Talmud says.

D. B. The Talmud explains the whole very clearly. It is the business of women (as you know) to stay at home. It was for the men only, of Moab and Ammon, to have met the Israelites when they came out of Egypt, and carry to them bread and water. This they did not do, and therefore the denunciation is pronounced against the male descendants, (even for ever,) but not against the females. It would be unjust for the women to suffer for the crime of the men; and thus there was nothing to prevent David, a descendant of Ruth, entering into the congregation of the Lord, and becoming the Lord's anointed.

W. L. This is your argument to prove the divine authority of the Talmud!

Jews. Oh, Sir, there are many other proofs.

W. L. Let me hear one or two more.

D. B. Tell me how would you know whether a piece of meat when brought to the table, (but which you had not previously seen) belonged to a clean or an unclean animal? The Talmud explains this, and it is very desirable to know it. Call for the tail of the animal, pull it asunder, and if it separates in a particular manner as mentioned in the Talmud, the animal is clean; but if the parts of the tail divide in a contrary way, it is unclean. There are likewise certain fish which are unclean to eat. A man may at times be so circumstanced, as to be ignorant of the sort of fish put before him. But by the Talmud a person is enabled to distinguish the clean fish from the unclean. Now how could all this be known by the writers of the Talmud, if the Talmud is not the word of God?

W. L. Are those the proofs which you produce for the divine authority of the Talmud?

D. B. Blessed be God, there are many more proofs, and very many?

W. L. But are they all of this nature?

D. B. Yes, of this nature.

W. L. Such arguments as you have mentioned, would not satisfy a Turk or an Infidel. But are there no arguments in favour of the Talmud, similar to those which we have to prove the divine authenticity of the Bible? To show you what I mean, let me ask you to give me a proof for the authority of the Bible.

D. B. (He hesitated some time, but said at length,)—Oh! the Israelites coming out of Egypt; and this is known every where and acknowledged in all histories.

W. L. Well, is there no argument of this nature in favour of the Talmud.

D. B. There is not.

W. L. I must mention to you, that we have, in England, many curious and very curious books; and they explain many things which are difficult to be understood; they treat about subjects which are not even to be found in the Talmud. But we cannot pretend to say that such books were written by the inspiration of the Almighty. My friend, these proofs which you have given me in support of the Talmud, are not sufficient to convince an unbeliever.

D. B. But they are sufficient for us who believe in the Talmud.

It was growing late, and I endeavoured to close the conversation by requesting the Jews plainly and earnestly to read and study the Bible, with prayer to God. Indeed they confessed that the Bible is not much studied by the Jews. The Talmud—the Talmud is the book. The Jews are so engaged in their temporal concerns that they find but little time to read and to study. On this account, there are hardly five Jews in Safed who are able to argue on the subject of religion; and, for the most part, they are afraid of being asked questions which they cannot answer. I reminded them, at parting, that the time given us, in this life, is very short, compared with eternity. But yet, that there is no man who may not, if he

pleases, find time to study all that is necessary for him to know, and to pray to the great God for his Holy Spirit to enlighten him as to all that is needful. This I exhorted them to do, and to remember that the salvation of the soul is of the utmost importance. We separated on very good terms.

(*To be continued.*)

JOURNAL OF THE REV. JOSEPH WOLF.

(*Continued from page 269.*)

Bassorah, June, 1824.—THE Sabaeans, or disciples of St. John the Baptist, are properly called the Mandayi Yaha. They are hitherto known through Mahomedan writers only, and consequently through those of a nation who abhor all sects that belong not to Islam; the accounts, therefore, which are given of them, must be liable to suspicion, more especially as the Sabaeans have been persecuted by the Mahomedans from the time of Mahomed to this present moment. That I may convince you, therefore, how different the accounts are which the Mahomedans give, from those of the Sabaeans themselves, I shall state the conversation I had concerning them with my Arabic Moonshee, Sayid Ibrahim, Ibyn Sayd Badraddin, the most learned Mahomedan Mullah of this place, and afterwards a conversation, which I had with a Sabeian.

The Moonshee said, "The Sabaeans have their name from the Arabic word Saba, to change, to incline to another religion, the religion of vanity, to the worship of the stars, in former times;" and this explanation he justified by the writings of Beidawi, Bahawi, and Kawashi, in their comments on the Koran. According to him they are descendants of the Nabatim, who dwelt at Shuster, Ahiras, and Hawusa, in Khuisistan, and he appealed to the Mahomedan historians; to the Tawarikh Miraat Abnemaan, written by Ibyn Althawi Alnasati, and to the Tarik Asanni Dir-Alnikka. They are now disciples of St. John, and love the Christians and Jews, and, said he, "they apply to our Mussulman Mul-

lahs to marry them." Thus far my Arabic Moonshee.

I shall now give the account of a Sabean, *Sohoron* by name, a smith by profession, the son of a Sabean priest (*Tarmida*), who is not a learned man, but seems a honest man, and well instructed in his religion by his father; he candidly confessed his ignorance whenever he knew not how to answer a question, and therefore the answers given by him to the questions proposed are entitled to the more credit. The acquaintance of this Sabean was procured to me by the kindness of Captain Taylor.

QUESTIONS.

1. From whence did the Sabeans emigrate unto their present seats in Mesopotamia and Susiana?

Sohoron. From *Shaam*, and *Aleppo*.

2. Where are they now established in these two countries?

S. At *Kut*, *Amaara*, *Gorno*, *Bus-sorah*, *Sook-Alshukh*, *Shustar*, *Hawas*, *Alhawaisa*, in *Khusistan*.

3. What is the origin of their sect and names?

S. The prophet *Yahya*, whom the Christians call *John the Baptist*—their proper name is *Mandayi Yahya*, the Mussulmans and Jews call us *Sabee*, (*Sabean*.)

4. Do they believe in Christ?

S. He is the Spirit of God, Christ is greater then *St. John*, (*Yahya*), but *Yahya* baptized him.

5. Do they believe in *St. John the Baptist*?

S. Yes! he was a prophet, his mother was called *Anashwa*, she lost him, after his birth, for twenty-three years, when news was brought that he had appeared on the banks of the *Jordan*; his mother was past the age of child-bearing when he was born, and no one knows of his lineage.

6. Do they call themselves *Mandayi Yahya*?

S. Yes! as I have already said.

7. What is their mode of baptism?

S. The *Tarmida*, (priests,) or *Ganjawra*, (bishops,) baptize children thirty days old; they take the child to the banks of the river, a relative or friend holds the child near the surface of the water, while the *Tarmida*

sprinkles the element upon the child, and with prayers they name the child.

8. Do they often visit the shores of rivers, and why?

S. They only go on Sunday for the baptism of children: the *Tarmida* takes an olive branch with him, none other is permitted, and he has a dress of ceremony, consisting of a girdle of wool, a white coat of cotton, and a covering over the head of white silk cloth.

9. What are their marriages?

S. Three *Tarmida* and one *Ganjawra* are invited with the bride and bridegroom, and ten of the most intimate friends are invited to a feast, consisting of seven trays of different food, during the eating of which prayers are said, and conviviality is continued for three successive days.

10. What are the funeral rites?

S. They bring white linen, a shirt, hat, and cover, for the dead, and a girdle, such as Christ wore when they took the body to the grave; they throw three handfuls of dust over the departed, and when the burial is completed, they impress three seals upon the grave.

10. What day of the week is most sacred, and what is the ritual worship in that day?

S. Sunday is kept holy, and prayers in the morning and evening are offered up, some repeated from memory, and some read.

11. What is the government of their Church?

S. We have *Tarmida*, priests, (*Khalifs*), and two *Ganjawra* at *Gorno*.*

12. Where is the head of the Church?

S. At *Gorno*.

13. What is the relation between them and the Jewish law?

S. They pay no attention to the Jewish law at all!

14. Have they any stated periods of fast or abstinence?

S. They never fast, but they observe abstinence; for thirty-two days they abstain from meat; they eat nothing prepared by Mahomedans: they eat no flesh, only vegetables.

* See question 36.

15. Have they any particular feasts and festivals?

S. Yes! the feast called Tanya, for five days in the month of May; and Parnanat, which is the birth of Christ.

16. Have they any doctrinal or historical books?

S. Yes! the great doctrinal book called Sadra Raba, (order of the Lord.)

17. Do they believe in Christ as a Saviour?

S. We believe Christ to be the Spirit of God, a greater than John; but St. John baptized him, and he was his tutor. Christ did not die, for how was it possible that nails could have been put into his feet—or that he could have been crucified, being the Spirit of God? The body which was nailed to the cross by the Jews, was not his real body, but one similar, sent by God to answer that end. Even St. John was not killed, but only a likeness of him; both he and Christ now live; and both will come again.

18. Why do they baptize in rivers?

S. Because St. John the Baptist baptized in the river Jordan.

19. Is theirs the baptism of adults, or of children?

S. Both.

20. Do they circumcise, or do they use excision?

S. They abhor circumcision and excision. Even in shaving their heads, they take the utmost care to prevent the cuttings from falling on their body; and should any fall, they must be re-baptized by three or four Tarmida to purify them. Every one who is circumcised is lost, and can never enter Abm Dinhura, the world of light, they will remain in Abm Dinshukba, in the lower world!

21. Do they worship the stars and planets?

S. No!

22. What are their opinions on the origin of good and evil?

Of this Sohoron had no idea at all; he candidly confessed his ignorance: a proof that they are not in possession of the books of Moses, whom they consider as their great enemy.

23. Are they descendants of the children of Israel?

S. O, God forbid! We detest the Jews and Mahomedans, for they are circumcised, and they abhor us.

24. Have they all or any portions of the Gospel?

S. We have a book called Sidra Raba, (order of the Lord;) and another ascribed to St. John the Baptist.

25. What are your opinions of the Apostles of Christ?

S. They are mentioned in our books; but I am not sufficiently learned to answer.

26. Do they believe in the second advent of a Messiah?

S. There will be a time when Christ will come again. As many ages as are past, so many more will yet pass, and then he will come.

27. Do they believe in a future state of rewards and punishments?

S. Yes!

28. What are their opinions of Mahomed?

S. A false prophet. One who eats up a portion of the body cannot be good.

29. Do the clergy marry?

S. A Tarmida marries; but one who becomes a Ganjawra, does not marry a second time, should he be a widower; nor does he marry, if he have not done so previously.*

30. Do they avoid generally any particular meats or drinks?

S. They do not eat any animal having a tail, as the horse, camel, buffalo, &c.; but those which have short tails, they eat, as sheep, &c.

31. How many prophets do they believe there have been?

S. I do not know.

32. What is the language of their Scriptures?

S. Lashanat, or Hadashdad Dimandaya.†

* This is the custom among the Christian Priests and Bishops in the East, excepting the Nestorians. (*Wolf.*)

† Their language is altogether Syriac, although the characters are somewhat different. As a specimen of some of the words, to shew the simi-

33. How can men be saved?

S. The only way of obtaining forgiveness of sins is baptism, on every recurrence of a crying sin; the sinner goes to the Ganjawra on Sunday, and is baptized, and then remains with him three days.

34. Do they make proselytes?

S. We believe that Christians may be received amongst one another, and we amongst them; this is allowed, except amongst those who are circumcised, unless the circumcision has been done by force.

35. Can a Sabean be re-admitted?

S. A forced convert to Islam may, on repentance, be rebaptized by the Tarmida, but not by the Ganjawra.

36. What is properly the meaning of Tarmida, and that of Ganjawra.

S. The Tarmida is the Khalifa, successor of John the Baptist, (Yahya;) and the Ganjawra is the successor and representative of Jesus Christ.

37. How do they elect and consecrate the Tarmida and Ganjawra?

S. Representations are made of Jesus, the Virgin Mary, St. John, and the Holy Spirit in the form of a dove, and of the rest of the heavenly host, which are placed in the church, in two recesses opposite to each other. The Tarmida and Ganjawra are present with the Sabean congregation. The Tarmida is kept awake for seven days and nights, reading the holy books; at the end of which time, the Tarmida, as the representative of St. John, baptizeth the Ganjawra, the representative of Christ—the lesser baptizeth the greater!

38. What names do the Sabeans take in baptism?

S. *Men*.—Yahya, (John,) Adam, Shithel, Sakhi, Szaam, Sohoron, Berham, Raam. *Women*.—Narges,

larity, Maara, is God; Raba, is Lord; Lahma, is bread; Rekeea, is sky; Araa, is earth; Yanka or Beraya, is son. They have also the vulgar Sabean, and the language of the book Sadra Raba. I shewed him the Syriac Testament, of which he knew some words. (*Wolf*.)

Hawa, Sharath, Szimas, Margar. The names of their present chiefs are: 1. Shitha, Ganjawra at Gorno. 2. Sohoron, Ganjawra at Shustar. They have seven Tarmida (successors of John the Baptist.) The latter have the title Rabbi.

39. What title do they give to the Ganjawra.

S. Simply Ganjawra; we never sit down in his presence, and we take off our turbans. The Tarmida visits us.

40. Do they require the benediction from the Ganjawra?

S. Yes!

41. Do the Sabeans divorce their wives?

S. No! but they kill their wives in case of adultery, which is most surely found out at the time of baptism; for the burden of that sin always lays so heavy on the conscience, that she will desire to be baptized, and then every one knows the reason of her request.

42. Are the ordinances of purification observed?

S. Yes! for seven days, during which the husband eats apart.

43. Have they the sacrament of the Holy Supper?

S. Every Sabean has in his house a portion of barley meal, and some juice of raisins, blessed by the Tarmida, a small cake of which is made, (Petha,) which they eat with a portion of wine. Should the Tarmida be present, he blesseth it the second time; if not, they eat it the same notwithstanding; they take the supper at marriage and at baptism.*

44. Did John the Baptist perform miracles?

S. Is not this a miracle, that when a boy desired to be baptized, St. John took him from Syria to Shush and performed that rite, and brought him back to Syria in a few seconds?

45. Where is the likeness of St. John buried?

S. At Shusdar (Shush); but the

* The Sabeans do not explain why this custom is observed among them; S. said it was an order. (*Wolf*.)

world says that his body was afterwards carried to Jerusalem?

45. May the Tarmida marry widows?

S. No; they must be virgins.

46. Why do they detest the Mahomedans and Jews?

S. Because they detest us.

47. Do they believe in the devil?

S. Yes, he is called Sheibaya; his eyes are vertical, and his feet cloven.*

48. Do they attempt to make proselytes?

S. Yes.

49. Are the Sabeans rich?

S. They were so formerly, but are not since they became oppressed by the Turks.

50. If any one should embrace their religion, might he become Tarmida, or Ganjawra?

S. Yes.

51. How much income has a Ganjawra?

S. Two thousand Bussorah piastres annually, (about 150*l.* sterling.)

52. Have you any traditions?

S. Our faith is grounded on written books: we reject tradition.

53. Do you know Abraham?

S. He is called by us Baharan Altarbi; he is the author of circumcision, and therefore of all our troubles; he is the same against whom St. John cried in the wilderness. My feeling towards the Jews is this: I was once a goldsmith, and I should like to employ my time in making pins of brass, to collect them in a heap, and bury in a grave with living Jews, that the points might prick them and increase their sufferings.

54. What forms do the Sabeans observe in entering the church?

S. There is water flowing near the gate of the church; immediately a person enters he takes water and washes his eyes, then passes his right hand from the right temple to the left, saying a short prayer to this effect, "I have sealed myself with the seal of the Being; in the name of the Creator, preserve me?" In Sabean language, "Rashamna berushmat, Haya Ishmat

Haya Matekha elay." Then he goes on and says a prayer standing; and then he sits down and reads a portion of the Sadra.

The confession of the Sabean is this, "I am a follower of St. John the Baptist, who was a follower of Christ."

55. What is an angel?

S. A being that never eats or drinks; he smells only, he has a kind of body, but not like the body of a man.*

56. What divine being do they know?

S. 1. Haya Kadmaya, who never was seen by men. 2. Haya Dishnaya, which is Jesus, who has seen Haya Kadmaya. 3. Haya Tlitaya, who is St. John, who can only see Haya Kadmaya by means of Haya Dishnaya!

57. Have they images.

S. We have images and pictures of Haya Kadmaya, of Haya Dishnaya, and of Haya Tlitaya; of Malka Din-hura, which is the kingdom of light; of Malka Shislan Raba, which is Christ under a different representation.

58. How many wives do they take?

S. One in general.

59. How do they call the months?

S. 1. Setwa, winter; 2. Meskha Setwa, middle of winter; 3. Akhir Setwa, last of winter; 4. Awl Behar, first of spring; 5. Meskha Behar, midst of spring; 6. Akhir Behar, last of spring; 7. Awl Geta, first of summer; 8. Meskha Geta, midst of summer; 9. Akhir Geta, last of summer; 10. Awl Payis, first of autumn; 11. Meskha Payis, midst of autumn; 12. Akhir Payis, last of autumn.

60. Do the Sabeans believe that the dead go to the paradise of Adam?

S. No, for paradise is on earth, which will be destroyed, but the soul goes to Alem Ibtahil, where the prophets are, and the three Existences.

Sohoron, without being asked, added, that his father told him, that if any body should ask, "What are you?" he should answer, we are "Krish-taan," Christians.

61. Did Mary know the mother of St. John?

* The Jews have a similar tradition; they call the queen of demons Malka Shebaa.—(*Wolf*.)

* Jews and Mussulmans believe that an angel has a body of fiery matter. (*Wolf*.)

S. Jesus was the son of the maternal aunt of Yaliya, (St. John.) Anashwa (Elizabeth) and Mary were sisters. Jesus Christ did not baptize.

62. How do you kill the animal?

S. They say a prayer whilst they kill the beast; and they let the blood flow. The Ganjawra never eats with any one, not even with his own congregation, nor with his own family. The Tarmida alone is allowed to cook for the Ganjawra, and his wife cannot assist in it. He has for this reason several Tarmida about him. These prohibitions extend also to the Tarmida during the three days of baptismal ceremonies; the neophite and Tarmida may then eat together.

64. Do they require the mediation of Christ?

S. We require the mediation of Jesus, and St. John the Baptist also.

65. You acknowledge Jesus to be greater than St. John, why then do you prefer the title of a disciple of St. John?

S. We believe both to be of the same root, and family; and we call ourselves disciples of St. John, because he first led us into the way of Jesus Christ.

66. Do you believe the baptism of the Holy Spirit?

S. The baptism with water is merely an external sign of the operation of the Spirit.

67. From whom does the baptism of the Holy Spirit proceed?

S. It originally comes from one greater than Jesus himself, and through Jesus it comes to us; the first external baptism is of St. John: none is greater than Jesus except one, as I have already said.

68. Do the Sabeans offer sacrifices?

S. No! no! no! (He said this with a decided expression of contempt.)

69. Why, according to your opinion, did the likeness of Christ die?

S. The enmity of the Jews did it.

70. Do you esteem Moses?

S. Moses was a bad man, who tried to bring the whole world into subjection.

71. Do they worship Kadmaya,

Dishnaya, and Tlitaya, near to and through their images?

S. Yes, in commemoration of these heavenly hosts.

72. Do they believe that these images perform miracles?

S. He who is represented by the image performs miracles through the image.

73. Do they believe the infallibility of their Ganjawra?

S. The Sabeans take for their guide the immediate text of the book, they take no explanation of the Ganjawra.

74. Do they know of any difference which took place between the disciples of St. John, and those of Jesus, and why they differed?

S. I don't know.

75. Do they know a person called Apollos, and was he a Sabeian?

S. I don't know.

76. Have they any saints of later times?

S. No!

77. Have they monks?

S. No!

78. Do they know a prophet called Job? (Ayab.)

S. No!

79. Do they use scourging as a penance?

S. No!

80. Was Jesus or John circumcised?

S. Not even their hair was ever cut off.

81. Are the Sabeans descendants of the ancient Nabatim?

S. No.

82. Do the Turkish Mullahs marry them?

S. No; if the Ganjawra is not present, they go to him wherever he may be.

83. Does the dying man make any confession? can he receive any sacrament if he wish it?

S. The Ganjawra takes a slip of olive wood, divides it in two parts, and places a small circle of it on the forehead of the dying man. He is dressed in white cloth in seven pieces, a ring of gold is put on his finger, the olive circle on his forehead, and the Petha, sacrament, in his mouth! (See question 43.)

84. Where did John the Baptist die?

S. He died at Shush, near the river Kerab, but the body was taken off, and brought to Jerusalem. The Sabeans go to the ruins of Shush, where there is a spot of date trees, and a small cistern of water in which were holy fishes; near this is an oratory over a tomb, which is attributed by the Mahomedans to the prophet Daniel, but the Mandaya Yahya (Sabeans) have a written history concerning the place, which fixes the spot as the tomb of Yahya; thither they go.

85. By whom was the Sadra Raba originally written.

S. By St. John the Baptist, and continued by several holy men.

Sohoron remarked, that they observe strictly the sealing of the forehead, and that the very day Abraham commenced the rite of circumcision, their ancestors condemned the Jews, saying, "that all will go to heaven, except those of circumcision!"

86. What were the Sabeans before they became disciples of St. John?

S. Followers of king Pharaoh, and Artabanus.

87. Why did they leave their first seats?

S. In the time of Moses, Pharaoh sent them out to attack him with sixty tents. Pharaoh's host and he fought, and the host of Pharaoh was conquered—the fame of the conquests of Moses, added to the number of his followers; a second battle was fought, and Pharaoh's army was overwhelmed in the sea. We came out against the Israelites as enemies. The Israelites became conquerors over our ancestors, and slew the greater part; the remainder fled from the countries around Syria, into foreign lands, and thus came to Aleppo, Kut-amara, Gorno, Bassorah, Sook-alshukh, Shustar, Ilawas, Alhawaissa, where we now are established.

88. How do you consider John the Baptist?

S. As a creature, but as our mediator.

89. Do ye pray to him?

S. Yes.

90. Why do they baptize children?

S. The baptizing of children is to bring them early into their religion, and to prevent their becoming Mussulmans.

91. Have they any magicians?

S. No.

92. What is the number of the Sabeans in this country.

S. At Shustar there are 2,000 souls; at Sook Alshuk, 4,000 souls; on the right bank of the river, 4,000 souls; at Gorno, 2,000 souls; and at Bassorah, 150. The total number of Sabeans, properly called Mandayi Yahya, is thus, 12,150.

93. What is Allah? (God.)

S. Allah is a Being quite different from Kadmaya; and we understand by Allah a Being quite different from him whom the Mussulmans and Jews believe in.

94. What is idolatry?

S. Idolatry is the worship of images, but not the worship of the Being represented by the image.

95. Have you the image of the sun?

S. We have the image of the sun in our books; but it only points out the objects which are to be avoided.

96. Are ye descendants of the Nabatini?

S. No!

These ninety-six questions were prepared by me, and proposed to the Sabeans. Mr. Scott, who was among the gentlemen present, proposed in addition, the following questions:—

1. Do they believe in visions?

S. No!

2. Do they believe in transmigration of souls?

S. No!

3. What is the nature of punishment the wicked will undergo?

S. The wicked will be taken to a place, where they shall pierce their own bodies with hot iron, to the sound of drums and musical instruments.

4. What shall become of the earth?

S. The large dragon will eat the earth from off the pole on which it stands. An earth pure as glass shall then appear, and rewards and punishments will be dealt out among men!

5. Shall the wicked be everlastingly damned?

S. The wicked? Yes; but the man who has not sinned much, purifies himself by baptism.

6. What becomes of the body of a man when he dies?

S. An angel comes with another body, resembling the body of the deceased, into which the soul passeth, and is carried away.

7. Do they go to heaven?

S. They go to a place called Matrat Alelemin!

8. Do they intermarry with Mahomedans?

S. Cut off my head, rather than I should do it!

9. Do they celebrate the birth and death of Christ Jesus?

S. They celebrate the festival of the birth of Christ.

10. You say you are a disciple of St. John, who was a disciple or believer in Christ; do not you, therefore, call yourself a Christian?

S. Certainly.

11. You are a disciple of St. John, who is a disciple of Jesus, therefore you are a disciple of Jesus?

S. Yes?

12. Of what nature is that body into which the soul passeth.

S. The body into which it goes, is not the common body of a man, but a body pure as glass; that body remains three days in the house, and then goes away, and after forty days it entirely leaves this world.

13. Do they know this by tradition?

S. By faith.

14. Will any other denomination of worshippers be saved?

S. Christians will be saved.

In regard to the dress of the Sabbeans, they usually wear a turban of silk, the ground white and striped with red; a girdle of wool round the waist, a linen shirt and cotton trowsers, with a camel's hair cloth like the Arabs. But in church they appear dressed entirely in white linen.

Sohoron, the Sabeen, related the following story of John the Baptist:—"St. John was one day preaching near a Jewish synagogue, a daughter of Israel heard him, and was deeply impressed with his doctrine. She went over to him, with the intention of being baptized. The Jews rose in arms to reclaim their daughter. St. John defied the utmost power of their arms, and declared that neither sword could slay him, nor lance pierce him.

The Jews rushed to the conflict, but they found their arms unavailing. St. John was then thrust into a furnace, but he issued from it in the beauty of youth, and with a nosegay of flowers in his hand. The Jews, seeing this, abandoned their daughter, and she was baptized by St. John."

Sohoron called again on the 17th of June, and produced the book called Sadra, which is begun from the two ends of the book, and written to the centre. The right side is called Yemeena, and the left Shemdala. On the right the affairs of Christians are treated of, and their congregate sects; and the left relates to Mahomet and the Jews. The Sadra treats of events previous to the time of Noah. It contains not only history, but likewise prophecies. It prophecies of the occurrence of Islam, and its various observances, and also of the second coming of the Messiah, and the date of his coming. Sohoron declared to us, that, according to the Sadra Raba, Jesus shall come a second time,—‘till when, (says the Sabra Raba,) keep yourselves from idolatry and opposing sects. The Messiah, when he comes, shall have the creation in his hand, and will receive to himself the professors of his faith, and will destroy his enemies. He will come with the sound of a trumpet, announcing his approach.’ Of Islam, it says, that you must avoid it—it is false. Captain Taylor is now in possession of the Sadra Raba, which is a book containing 464 pages, written in Sabeen characters, which resemble, very much, the Chaldee.

(To be continued.)

EXTRACT OF A LETTER FROM DR. DALTON.

Our readers will recollect that in our number for April, p. 155, we mentioned that Dr. and Mrs. Dalton were about to leave Alexandria. The following letter from Dr. D. at Beirout, under date of the 17th of Jan., conveys the intelligence of their safe arrival in Palestine.

Your kind letter of the 6th of Sept. 1824, reached me Dec. 11, at Alexandria, where we had been most unexpectedly, though we can now say most providentially, detained, owing to the unfair conduct of the captain of a Tuscan vessel, in which we had taken our passage for this place.

We arrived here January the 6th, after a tedious and rough passage from Alexandria. Our kind friend and countryman, Mr. Lewis, had prepared a temporary residence here for us, and nothing that kindness could suggest, has been left untried by him to welcome and make us comfortable on our arrival. As yet we have not visited Aintoura, a little rest being desirable and the weather having been wet. We propose going up there in two or three days for some little time. We do not contemplate it as a residence, neither do we this place, but we are inclined to look more towards Jerusalem, or at least Saphet, where Jews reside in large bodies. Were comfort to be consulted, there is no need of stirring from this place, and from what I have seen of this part of the world, I feel most anxious that the groundless fears that many dear friends entertain at home, respecting the privations of missionaries here, should be removed. To the mind properly regulated, I cannot discern, in the necessities and moderate conveniences of life, as to diet, &c. one thing deserving to be called a privation, far otherwise. I would encourage females who love Israel to try this interesting country, and see if mine be a false report of the land. When we have fully arranged our plans, you shall hear. Mr. Lewis will then write to you.

From John Gliddon, Esq. and Mrs. G. we received the most kind and hospitable reception during our delay at Alexandria. "We were strangers, and they took us in" and lodged us. May the Lord return a blessing into their bosoms. Mr. G. has promised to become a correspondent of the Malta Jews' Society.

In my way hither I have not had much opportunity of doing any thing to speak of among the Jews, from

want of health and other circumstances. I annex the few conversations I had with some. Had I known that I should have been so long delayed at Alexandria, and had my health been better, I should have visited Cairo.

Alexandria, Wednesday, Nov. 23.—A Rosetta Jew, Sign. —, called here to-day on Mr. Gliddon, on mercantile affairs; he was introduced to me, and shewed me a paper in Italian, signed by Messrs. Fisk, King, and Wolf, bearing testimony to his attentions to them, dated January, 1823. He had also several others, of a similar nature, from other persons. He spoke highly of Christians, and intimated a wish of being made dragoman to the English consul here. I entered upon subjects of more moment, and spoke of the advent of Messiah. We conversed in Italian.

G. D. Do you believe Messiah is come into the world?

Jew. Yes! I believe he is come.

G. D. The Jews expect his first advent still.

Jew. That is passed already.

G. D. I believe the cause of the present dispersion of your nation is their disbelief of this fact.

Jew. They are like asses, or camels, or sheep; if the Rabbies say, Go this way, they go; if that way, they go.

He repeated this frequently in the course of conversation, with seeming ridicule.

G. D. If you believe as you say, how can you join in praying for Messiah to come as the Jews do?

He excused himself as having a bad head for comprehending: he said he could not understand Hebrew: when I shewed him a tract, and when I offered him one in Italian, he only *spoke* Italian. He took care, however, to inform me fully, that he comprehended money matters clearly. On my pressing him as to the fleeting nature of all things here, and stating his and my need of an Intercessor with God, I found him in all things so ready to assent, evidently without conviction or feeling, that I suspected his motive. I after-

wards learned more fully his object, respecting his situation of dragonman.

Nov. 24.—This morning I went with Mr. G. to breakfast on board the *Arethusa*, with Captain Dawson, and enjoyed some pleasing conversation with this Christian and kind friend. A Jew, who had business on board the vessel, accompanied us. We conversed in the boat. I gave him Hebrew Tracts, No. 36, 38, and No. 9; he said he had never seen the New Testament in Hebrew. I invited him to call on me.

Nov. 25.—A Jew pedlar called here to-day; he spoke Italian and broken English: he is a native of Gibraltar; had been in Barbary, Leghorn, &c. vending articles. He was unable to account for the abolition of sacrifice amongst his people, and owned their incapacity of worshipping God aright. I spoke solemnly to him on the fearfulness of not believing in Christ; referred to Jolin iii., and shewed him some of the leading passages in the Old Testament. He had not seen the New Testament in Hebrew; he would only take Tracts, No. 36. 38. He wished for a Bible, but finding he had one, I did not give it him, as he evidently wanted it for no good purpose. He evinced the same lamentable spirit of worldliness that all his brethren I have here met betray. The calm manner in which they all converse is remarkable; too often indeed assenting when it is evident their object is some secular advantage. Where, where are the noble sons of Zion? A few days ago a Jew called on business with Mr. G., I entered into conversation with him; he expressed a wish to see the books I had; I shewed him some Hebrew and Italian Tracts, and Bibles; he looked at the Tracts, but would not accept one, stating he had seen many of them with Mr. Wolf; and that Mr. W. was unable to argue with him; he appeared very prejudiced; he endeavoured to prove that the Jews had a king when the Lord Jesus came into the world; that this king was Caiaphas, who was a renegade; he asserted that the cause of the

present dispersion of Israel was their sin in building the second temple, which they were commanded not to do until Messiah came; he spoke temperately, but ignorantly.

Friday evening, Dec. 3.—I visited the largest synagogue here, but was too late for the worship. Three Jews were there, one from Jerusalem; they took me for an English traveller. One Jew refused to take Tracts; he stated he had formerly visited some Englishmen at their lodgings in this city, and read Hebrew with them. From his mentioning the death of one of them, I concluded he must have alluded to the excellent and lamented Parsons, and the Rev. P. Fisk, now in Palestine.

Saturday.—This morning I went again to the synagogue; worship was just concluding when I entered; they offered me a seat amongst them; seeing several fine boys, I inquired the number in their school, which I could not learn with any certainty. I then asked if they read Hebrew, and taking out my Tracts said, I should like to hear one of them. One or two of them took the Tracts; the desire of having them quickly spread, and in a short time I was quite squeezed and pressed on all sides, and almost pulled out of my seat by the eager youths. As I feared this might give offence to the elder Jews, I simply held my whole stock in my hand, and suffered the boys, or any that liked to take them. Some of the elder Jews were displeased, desired the boys to return them, and even snatched them from them, flinging them to me, saying, "We want none of these; they are about Jesus; we do not like small books, (*piccoli libri*;) if you come here for this purpose, you had better go out." I replied, it was far from my intention to offend them, I had not even asked any one to take them, they had literally been torn from me; but, said I, "if any one does not like them, give them back to me." This had the effect, and more claimants pressed on me, until not one was left. One Jew near me objected that the Tracts were modern and bad Hebrew. This only proved

to be a cover for his own ignorance, for he could not read the language. As I continued to speak to them, several took hold of me and leading me into the centre of the synagogue, brought me to an old man with his eyes bandaged over, and said he would answer me. He had recourse to the Talmud, and the cabalistic power of words. I kept close to the Scriptures. After conversing some time, I was again seated by the Jews in the kindest manner, and desired to go on. Hitherto the number was pretty considerable, and I was questioned right and left: we continued in conversation some length of time. As I walked home, some of the boys followed me, asking for Tracts. One very fine lad, about seventeen, walked arm and arm with me to Mr G.'s; I gave him some Tracts and Tremellius's Catechisms; he seemed of a candid inquiring mind. May the promise to him and those dear youths be fulfilled. "I will receive you, and be a Father unto you, and ye shall be my sons and my daughters, saith the Lord God Almighty." We must sow the seed, and leave the increase to the great Husbandman. May our faith in the precious promises be daily increased, and labourers, after the mind of the Lord, be sent forth to the harvest! Let the friends of Israel remember the poor weak instruments engaged in this work, feel their weakness, and pray for their wants.

A letter from Mrs. Dalton to a private friend lately received, mentions that Dr. Dalton and Mr. Lewis were gone together on a journey to Jerusalem: whilst Mrs. D. remained at Beirout.

MALTA.

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EXTRACT OF A LETTER FROM
DR. NAUDI.

THE following letter from Dr. Naudi, dated Malta, the 20th May last, communicates the most recent

intelligence from Palestine. The particulars of the circumstances alluded to by him, as having recently occurred at Jerusalem, have not yet reached this country.

The last news we have from your Missionaries are, that the Rev. W. B. Lewis, on the 18th of March, was at St. John d'Acre, in his way to Jerusalem. Dr. Dalton was following him from Beirout. They have had, in Syria, remarkably severe weather this year, so that their movements have been greatly retarded. Mr. Lewis has, no doubt, reported to you the extraordinary events which happened lately at Jerusalem, the poisoning of the late Great Padre Reverendissimo, the sad affair which at the same time took place in the convent of the Latin Monks, with the horrible treatment of the Marquis of Albora. "I am anxious (says he) now to join, in the Holy City, the American Missionaries, the Rev. Messrs. Fisk and King, and if called to it, to suffer with them also." Now-a-days, it seems, as in the days of the Apostles, one must go up to Jerusalem "bound in the spirit," not knowing the things that shall befall one there, but ready, if necessary, to "finish the course with joy," in testimony of the Gospel of the grace of God.

The Rev. J. Wolf, on the 22d of October last, was as far as Bassorah. Our Committee being much pleased with the course he has chosen for his present missionary travels in Persia, desired that a copy of his last letter should be transmitted to you.

Muhamra, an island near Bassorah, 22d Oct. 1824, in the circle of Captain Robert Taylor's family.

My very dear Dr. Naudi and De la Condamine.

It is impossible for me to write to every one of you separately, for yesterday I was attacked by a most violent shivering cold fever, and I have even to-day little chance to escape it. I have been now five months at Bassorah, in the house of Captain Taylor, the British resident of this place, (Basso-

rah,) and political agent of the Honourable East India Company for the whole of the Arabian Turkey. If I had not been in his house through God's especial favour, in all probability I should not have got over my illness. Both he and his brother, Lieut. Taylor, and their ladies, treated me like a brother. Besides this, I had the great advantage of being in Captain Taylor's family, and enjoying his learned conversations. I sail with the first ship from Bassorah to Bushire, and from thence to Shiraz, or rather to the ruins of Shiraz, for you will have heard that the earthquake has scarcely left one single house standing. The reports, from every quarter, of the wickedness of the inhabitants of Shiraz, lead one to suppose that that event was a judgment of the Lord. The Persians are tolerant in religion, for they have no religion at all. The tyranny of the Persian government is greater than that of the Sultan. Even the late Mr. Rich was insulted at Shiraz. From Shiraz I intend to go to Ispahan, Souvan, Ech Miazin, Tokat, &c. Should the Lord God please to take away my life, in the course of my missionary journey, I hope that I may die in ardent love towards my Saviour Jesus Christ; and in love towards you. Yours, JOSEPH WOLF.

EXTRACT OF A LETTER FROM THE
SECRETARY OF THE MALTA SOCIETY.

THE following communication from the Secretary of the Jews' Society at Malta, though not of recent date, and containing accounts that have already in a great measure been presented to our readers, will notwithstanding be read, as we trust, with interest.

The American missionaries write, that the firman against the Scriptures had begun to cool at Aleppo, where it was first promulgated. At Beyrout a school has been established, and has now fifty scholars. Mr. Goodal writes in very good spirits, and says, if twenty

churchmen, and twenty methodists, and twenty of every other *ist* that love the Lord Jesus in sincerity, were to come out, good employment could be found for all. The Bible Society here have just received a most interesting journal from Mr. Wolf, of his journey from Aleppo to Bagdad. It gives a particular account of the various sects of Christians, and particularly of Jews, on his route. He gives the number of families in every considerable place, and the synagogues and rabbies of those places he passed through. He had been well received by all, and had circulated the Scriptures among them. Sometimes he had been allowed to read and expound the Gospel in the Syrian churches; and his reading and conversations with the Jews, and their principal rabbies, seem to have left a favourable impression. They sometimes said, We have not heard Christ spoken of in this manner before. At Moussul the rabbies detailed the persecutions they were suffering, and saying it was on account of their sins, they gave Mr. W— one of those opportunities which he never allows to escape, of setting the Saviour before them, and of shewing, that through Jesus only could they escape from the burden of sin, or have redemption from the miseries of this world. A rabbi said to him, "My grandfather, a great disciple of the wise men, (peace be upon him,) was very anxious to know the contents of the Gospel; he, therefore, bought an Arabic gospel from a Christian priest, and copied the whole of it in Hebrew characters, in order that the disciples of the wise might read and examine it in the college. He read continually in it. He died and left it as an heritage to the college; but hitherto, none have followed his example. I shall now read it, and compare it with the Hebrew translation which you have given me." This Rabbi is the master of the Jews' college at Moussul. Mr. Wolf recommends a Jew missionary to Mesopotamia and Assyria. He gives the names of fifty-five places, and the number of families in each, amounting to 5,405 families, besides the 1500 families at Bagdad. He also mentions the

existence of 100,000 Christians who speak the ancient literal Syriac language, living in mountains about Mount Tor. They own not the Turkish authority, and will not allow a Catholic missionary to come among them. He purposes, on his return from Persia, to visit this district with a large supply of the Syriac scriptures, in company with the Syriac bishop of Moussul, who visits this people every year, and is much respected by them.

We hear there is a very large community of Jews at Salonica, some say 20,000, who speak and read the modern Greek. We are anxious to obtain some exact account of them, and also a correspondent who would receive Scriptures and Tracts to circulate amongst them. We have sent Tracts to the Ionian Isles, to the Rev. J. Lowndes, at Corfu, and Dr. Kennedy, of the medical staff at Ithaca; also to Mr. Salt at Grand Cairo; and we purpose forwarding some to Mr. Leeves at Constantinople, and Rev. Mr. Farez, at Smyrna, by the first opportunity. Most gratifying accounts have been received from Beirut. Their school draws much attention, much approbation, and a little opposition. The circulation of the Ten Commandments in Arabic, has created much interest; and more copies of the Scriptures have been sold during the month following the firman against them, than had been sold during the twelve months previously. The Lord will bless all means taken to promote his own work of mercy and salvation, and make the wrath of man promote it, though he thinketh not so. Surely, he will laugh them to scorn.

MEDITERRANEAN.

ONE of the Society's Missionaries on this station, thus writes on the 1st of April last:—

I am sorry that we have not yet found means of such access to the seed of Abraham, as we wish and pray for. They are immersed in worldly business, and seem to know or care little about eternity. I was in their house of

prayer this evening, it being the eve of the Passover, and I supposed all their lamps would be lighted. In this I was disappointed. On leaving the place, I said, "When Messiah cometh, he will be the light and glory of his people Israel." The person to whom this was addressed, seemed ignorant of the matter; and as if unconcerned, replied in the common, but not emphatic, manner of expression, Si—Yes. Such is a specimen; but we believe, because God hath promised, that even dry, yea very dry bones, shall live. As opportunity offers, we will say unto them, Hear the word of the Lord, and pray that the Holy Spirit may unstop the deaf ear, and influence the dead soul, that spiritual life may be produced.

On the 7th of May, the other writes:—

In this quarter, the second and third departments of duty, are likely to precede, for a considerable time, the first unless our prayers are heard sooner than we can, from present appearances, expect; the building of the temple will not be the work of a day, though one day will see it built, and crowned with the top-stone of that grace, which has founded, is raising, and will in due season finish it. Our direct communication with the Jews is very limited. We have been occasionally at the synagogue, but there is no disposition to meet us in our enquiries. On the 2d of April, I went to the synagogue, being the Passover sabbath. A rabbi was preaching in Spanish to the congregation, which at that hour, (1 P. M.) was not numerous, nor more attentive than usual. I addressed a well dressed Jew, to know if the sermon was in Spanish. He replied in the affirmative, then asked my country, occupation, connections, &c.; said he was born in Gibraltar, and spoke to me in English. I asked the subject of the sermon; "The Passover."

C. But where is your sacrifice?

J. We have none.

C. But when you return to your own land, you will then have a sacrifice?

J. Yes.

This was said with a significant smile that left me at liberty to infer, that a return to the land of his fathers made no article of his creed.

C. But do you not expect to live under your king Messiah at Jerusalem? J. Of course.

This was repeated with the same expression of look and voice; so I pursued the subject no farther, and soon after retired from the synagogue, wondering at the deep hold that infidelity has gained among professors of religion, true or false. The Protestant on the continent of Europe, is generally a sceptic; the Papist in France and Italy, usually infidel; the Jews often infidels; the Mussulman, (so far as I can judge by report) disbelieves his Koran; and the numerous worshippers among Pagans, hold their respective notions of religion more from hereditary influence, than an honest conviction of their truth. "When the Son of Man cometh, shall he find faith on the earth?" among those professing his truth, or those rejecting it? Is not this all-pervading spirit of doubt and disbelief, one of the many awful signs of the days in which we live!

We have lately had a visit from Mr. = =, of Gibraltar, whose conversation then was so very promising. I fear his mind is not more advanced than when we left him at Gibraltar. He showed me some ponderous folios of rabbinical authors, which he said he bought cheap here, but would cost four times the sum at Gibraltar. This, so far, favours the opinion I have, that the Jews at G. study the sacred writings more than the Jews at this place, and hold them at a higher price. May the same spirit that taught the Bereans of old, in using the same means, bless them to the discovery of the truth as it is in Jesus, that, "therefore," many may believe!

POLAND.

JOURNAL OF MESSRS. BECKER AND REICHARDT.

(Concluded from page 278.)

Gombyn, March 5.—We expected

that but a few, if any, Jews, would visit us to-day, but it proved otherwise. Early in the morning, a number of Jewesses came for tracts and for instruction, and when the Jews came out of the synagogue, they filled our room, and engaged us all the morning. Their objections were of the usual kind, and soon answered; but when the Jews found that we stuck closely to the Hebrew Old Testament, they confessed they could not withstand our arguments, and then listened quietly to all we said. Some thought we must have been Jewish rabbies who were baptized, and others, that we had the spirit of prophecy, as we could read the Bible without notes, and explain it better than their rabbies. But we told them we were born of Christian parents, and had studied the Bible diligently, with prayer, for the teaching of the Holy Spirit; and that if they would do the like, they would obtain the same knowledge that we had. R. showed the Jewesses, the tract in Hebrew, No. 39, and told them that a Christian lady in England, had studied the Hebrew language, and composed this tract from pure love to the Jewish nation. They were very much surprised, but on being told that the lady was now dead, they cried out. "Ah, God has punished her for it." Such are their ideas! At dinner time, the Jews waited before the house, and immediately after dinner they came in to us. On one side of the room, B. had a long conversation with a number of Jews round him, who were very attentive, whilst he declared unto them the great mystery of godliness; and on the other side, R. instructed and catechised women and children. They stayed with us till seven o'clock in the evening. There are more than a thousand Jews in this town, and we hope our visit will have a good effect. They are already in great alarm, and do not know what to think or to say, for they perceive clearly, that their prejudices against Christianity, are groundless and false. Some of the Jewesses remained a little later, to hear more, and we took the opportunity of exhorting them to earnest prayer to the God of their forefathers. But the poor crea-

tures supposed that God would not notice the prayer of a woman, and that this duty of prayer pertained only to their husbands. We shewed them, however, from the Bible, that this idea was unfounded. R. read and translated from the Hebrew Bible, the history of Hannah, the mother of Samuel, and it made such an impression that oneshed tears. This fact alone, and the Jewish women bringing their children to be examined in the Commandments, shews that our labours in this place will be useful. The Jewish women being the most ignorant, are the most prejudiced and hardened, but they have a great influence with their husbands and children.

March 6.—Early in the morning, a deputy came from a neighbouring German colony to fetch one of us. They entreated so earnestly, that we resolved R. should go with them, and B. stay at home, to converse with the Jews who might come, and to preach to the Christians at Gombyn, who were to fit up a room for that purpose. When R. arrived, the inhabitants of the village were already assembled in their place of worship, and engaged in singing hymns. The number of the congregation, was at least two hundred. When R. returned in the afternoon, there came deputies from other villages, who begged us to visit them, which we promised, as it was on our way to Warsaw. Soon afterwards, some of the Christians to whom B. had preached, came and requested to hear more of the Gospel. Among the poor Germans we have often had the pleasure of finding true, spiritually-minded Christians. The Jews, who promised to visit us to-day, did not come.

March 7.—We went to see the Rabbi. We had heard that he was both a learned and a good-humoured man; but after informing him who we were, and that we wished to have a little conversation with him, he got into a passion, and said: With such people as you I have no intercourse.

B. and R. But, Rabbi, we come to you as friends, and wish only to have a friendly conversation.

Rabbi. I will not speak with you.

R. Dear Rabbi, you are angry, and I am sorry for it; but tell us why will you not speak with us.

The Rabbi answered nothing, but the other Jews in the room begged him to speak with us. As he was still silent, R. said to him, "Since you know, Rabbi, who we are, and for what purpose we are travelling about, it is your duty to speak with us, and to defend yourself and your religion, in the presence of these Jews, who, you see, wish to hear your replies to our arguments; but if you refuse, what must they and others think of you, but that you are afraid?"

Rabbi. The Jews will think as I think.

He then left the room, upon which we addressed the other Jews, and spoke to them of our Messiah. Soon afterwards we sent again to the Rabbi, but he sent us a message, that he would have spoken with us about religion, if we had the same faith with himself. We remarked to the Jews, that the Rabbi could not know what we believed, and that if our belief were different from his, he ought to converse with us, in order to point out in what respect we were wrong. We then addressed the Jews again, and invited them to call on us; and immediately the *cantor*, a learned man, and the greatest part of the others, accompanied us through the streets to our lodging. There we had a long and friendly conversation, during which many more entered the room. At the conclusion the cantor asked for a New Testament, which, he said, he wished to read, to prepare himself against our return. He left us in a friendly way, and some other Jewish teachers came in, asking for books, which we gave them. All the Jews left us at dinner-time; but the teachers soon returned to bring back the books. After dinner, a great number of Jews entered our room, at the head of whom was a spokesman, who asked R. whether he was one of them? meaning the missionaries.

R. Yes! what do you want?

Jew. I want to hear what you are come to tell us?

R. That the true Messiah, the son

of David, is come already, but that the same Messiah will come again, to be a King over the house of Jacob for ever; that Jesus of Nazareth is this Messiah, and that every one who believeth in Him has everlasting life.

Jew. What has he done for us, if he is come?

R. He has made atonement for our sins, that we might be justified through a living faith in him; and, through him, millions of Jews have been saved, and millions of Gentiles brought to a true and saving knowledge of the living God.

Jew. Why was he to be an atonement?

R. Because, through the fall of Adam, all men are sinners, and the blood of Messiah alone can cleanse us.

The history of Adam and Eve and the fall of man, was then related and explained; but the Jew would not admit that Adam was without sin before his fall, or that death was the consequence of sin, though we shewed him that it was expressly said so in Scripture. He insisted that he had gained the victory over us, notwithstanding the Scriptures contradicted him. Then he desired to see a passage, from which we could prove that the Messiah was already come. We shewed him Gen. xlix. 10, and a passage of Rabbi Nachman, who, referring to a time not long after the crucifixion of our Saviour, says, "When the Sanhedrin was expelled out of the room of hewn stones, and the right of putting to death was taken from them, they put on sackcloth, shaved their head, and said: Woe unto us, for the sceptre is departed from Judah, and the Son of David is not yet come." The Jew was struck with this passage. He made many attempts to explain away the Scripture, but without success. He then asked, How we could prove that Jesus of Nazareth was the true Messiah?

R. Because he came at the time declared in prophecy, and fulfilled the Law and the Prophets as far as he was to fulfil them at his first coming; and the other prophecies, especially those glorious promises to your na-

tion, will be fulfilled at his second coming.

The Jew turned to Matt. v. 17, 18, and inferred from it, that Christians, like their Master, must keep the whole law; but when R. explained the force and meaning of these passages he was silent.

The time was now come for us to depart. The Jews took leave of us in an affectionate manner, wishing us God's blessing. As we mounted the carriage, a crowd of Jews, standing in the street, cried, God be with you! We thanked them, and replied, The peace of God and of his Messiah rest upon you all! Thus we left Gombyn under the cries and blessings of the sons and daughters of Abraham, ourselves imploring a blessing upon them. O that the Lord may soon arise, and shew them what it is to be blessed by Him through the Messiah!

The three following days we spent among our German brethren, who conveyed us from place to place, to preach to them the eternal word of God. Several Jews also attended our services.

March 11.—We proceeded on to Warsaw, and passing Ilow, (a small town,) we called on the Rabbi, and had some conversation with him in the presence of other Jews, but he did not seem inclined to attend to us. Thus we finished our labours among the Jews on this journey.

March 12.—We arrived safely at Warsaw, at seven o'clock in the morning. Since which we have been much engaged in conversing with Jews. Mr. McCaul and Mr. Wermelskirck set out for a journey on the 6th of this month.

We should be glad to receive the Old Testament in Hebrew, and we hope you will, as soon as possible, send us Hebrew New Testaments.

GERMANY.

EXTRACT OF A LETTER FROM MR.
I. P. GOLDBERG.

MR. I. P. GOLDBERG, in a letter

from Dresden, dated the 12th of April last, writes as follows:—

The Jewish engraver, mentioned in my former letter, who came with me from Leipsic, to receive Christian instruction, gives me great satisfaction. One day, after a long conversation, in which he had expressed his deep concern for his former life, spent in the service of sin; he said, with tears in his eyes, "Blessed be Jesus Christ, my Almighty Saviour, who has not only opened the eyes of my mind, to see my depraved state by nature, and rescued me from the pit of condemnation, but who has also refreshed my soul by this powerful word of consolation; 'Thy sins are forgiven.' My unceasing prayer is, that the Lord will give me grace to die to every thing that may grieve him; and I feel that he answers my prayer; for I can truly say, that I find no pleasure, but rather disgust, in those sinful things in which I formerly delighted." This surely must be effected by the all-powerful grace of the Redeemer and his Spirit.

The twentieth of March was the day appointed for his baptism; and the nearer it approached the more zealously he prepared for the occasion, passing, as he assured me, many a sleepless night in prayer and tears. The baptism took place in the afternoon, and appears to have been attended with a blessing, not only upon the proselyte himself, but on others also, who take interest in the cause of Israel. On the following Palm Sunday he partook of the sacrament, for the first time. Having thus, through faith in Jesus Christ, found peace with God, and rest for his own soul, he is painfully grieved at the lost state of his brethren according to the flesh, and has therefore resolved to study the Old Testament carefully, with a view to qualify himself to explain to his brethren the prophecies which refer to the Messiah, that he may convince them of the truth of Christianity.

On Palm Sunday, a pupil of our institution, a girl fourteen years of age, was confirmed. The preparatory in-

struction which I gave her afforded me peculiar satisfaction, as I found her mind eager to embrace the truth. Another Jewish female has lately been received into the institution, for my instruction. For several years she has entertained an earnest wish to be received into the Christian Church, without being able to trace the reason of this wish.

Some days ago an old blind woman, ninety-five years of age, was received into our institution; she also desires to be received into the covenant of grace by faith in Jesus Christ. She is mother and grandmother of a numerous family, all the members of which are now converts to Christianity. She was many years an inmate of the Jewish hospital, and, though so advanced in age, is very cheerful, and in the full possession of her faculties. In earlier life she used to read the prophets diligently, and thus a desire for the coming of the Messiah was excited in her mind. She knows by heart many passages, which refer to him. The conversion of her daughter and her grand-children, and her conversation with them, rekindled her wish for the coming of Messiah, and it appears that the Holy Spirit has made known to her, that Jesus of Nazareth is the true Messiah. She is very anxious publicly to profess her Saviour, and to join his Church by baptism before she dies. Nothing seems to shake her resolution, and to the remonstrances of the Rabbies, she replies, "Let me go, I know that I am in the right way." We could not therefore refuse her request to be received into our institution, that she might prepare for baptism. It is very affecting to hear her praises and thanksgivings to the Saviour, for having called her from the brink of the grave to his salvation. She often speaks to her grand-children of the love of Jesus.

A well educated Jewish female, eighteen years of age, has also requested to be received into the institution for instruction, and likewise a very promising boy of ten. May the name of the Lord be exalted, for all

that he is doing both here and elsewhere, in behalf of his ancient people.

PRUSSIA.

EXTRACT OF A LETTER FROM DR. WEISS.

DR. WEISS, secretary of the Königsberg Missionary Society, a branch of which restricts its labours to the Jewish cause, in transmitting the second Annual Report of the Society, gave the following short statement of the condition of the Jews at Königsberg. The date of his letter is the 11th of February; and it seems interesting, as well on account of the information it affords, as the spirit of piety which it breathes.

The Jews in this capital are indifferentists, less likely to be roused from their lethargy by an angry rabbi of the old school, than by a moralist of the modern cast. An unusual number of cases of sudden death among them, the dulness of commerce, the insecurity of property, and the apparent hopelessness of increase of wealth, appear, however, to be the means by which Providence is preparing their minds for spiritual regeneration. Our wish and prayer is, that one of our younger brethren may feel himself called upon to unite with our Society, for the missionary work among them; or that a man, like our own dear Hoff or Wendt, whose memory is still a blessing among Jews and Christians, may pay us a friendly visit. In either case, we might not only come into freer contact with the Jews, but might also find means of employing to advantage the valuable stock of Bibles and Tracts, which the London Society has kindly entrusted to us. Surely, he who has promised, and who wills that all Israel shall be saved, will not always suffer the salvation of Israel to remain a hope and a prayer; but will in due time pour out his Spirit upon teachers and hearers, and remove the veil from the

eyes of his people. Strengthened by this faith, we wait patiently for the season of harvest, not discouraged by the drought of the summer. The small knot of Israelites whom the Lord has gathered together here, since the visit of Messrs. Hoff and Wendt, is still held together; and, as you will see from the Report, has been increased by a few new converts. Others also are waiting to be baptised, and among them a female servant in my family, who gives evidence of a sincere conversion. May the Lord our God shower down spiritual blessings, and cause his light to chase away the night which still hangs over Israel. May he also strengthen your Committee, that you be steadfast, and weary not in your work of faith, and patience, and love, and hope. I request the favour of your Annual Report, as it may tend to increase our interest in the work of the Lord in Israel.

DOMESTIC.

BAPTISM OF THE LATE OFFICIATING READER OF THE JEWISH SYNAGOGUE AT PLYMOUTH.

ON Wednesday, June 22d, Mr. Michael Solomon Alexander, late officiating reader in the Jewish Synagogue of the town of Plymouth, was baptized in the presence of more than 1000 people in the parish church of St. Andrew, by the Rev. John Hatchard, the vicar.

The prayers of the Church were read by the Rev. Robert Lampen, M. A., minister of St. Andrew's chapel, when, after the second lesson, he most appropriately selected the benedictus, "Blessed be the Lord God of Israel; for he hath visited and redeemed his people," &c.; which excited in the minds of the numerous auditory the most profound attention and interest; at the close of the usual service a sermon upon the occasion was

preached by the Rev. John Hatehard, from Hosea iii. verse 4, 5;* immediately after which, the rite of baptism was performed, before the whole congregation, and in the presenee of the Rev. B. B. Golding, M. A., curate of Stonehouse, Captain Thicknesse, R.N., and Mrs. Hatehard, who appeared as sponsors.

The individual whose case has excited so deep an interest in the minds of the Christian public in Plymouth and its vicinity, has, for nearly five years, been enquiring into the truth of Christianity. His attention having been directed by one of his own nation to the New Testament Scriptures, of the existence of which he had been wholly ignorant until about five years since, his convictions, from that period to the present, have been gaining strength, though not without many and great struggles, which, at times, seemed almost to overcome him—but the Lord, in great mercy, was pleased to lead him step by step to view the truth and suitableness of the gospel-plan of salvation through that Redeemer who died that we might live. It may be proper to remark, that so great was the conflict in his mind, so strenuous the exertions of his friends to keep him from making an open avowal of his Christian faith, and so trying the thought of giving up all his worldly prospects, that in a season of darkness, unbelief, and temptation, he was

induced some months since to apply by letter to the members of the Jewish synagogue to reinstate him in his office as reader amongst them;—of this, however, he was soon led to view the sin and the folly, and with sorrow and bitterness of spirit he now looks back upon that transaction, as manifesting a distrust of that God who had in so many ways evidenced his loving kindness towards him. Like Cranmer of old, his faith failed him, though but for a short season, and from that time, through opposition, reproach, calumny, and the loss of all things, it has pleased the Spirit of the Lord to shew to him more perfectly the things which relate to the kingdom of heaven. For several years he has been known by many friends to the cause of Christianity amongst the Jews, as an enquirer after divine truth; and it is most satisfactory to find that his sentiments, though not openly avowed among his brethren, were yet known to not a few of them; for it would seem that he felt it almost impossible not to express to those with whom he was most intimate the latent impression of his mind, that the Messiah was none other than Jesus of Nazareth; and that the New Testament Scriptures, equally with the Old, have “God for their author, salvation for their end, and truth, without any mixture of error, for their matter.” For a long time he has been much under the observation of many Christian friends, who, feeling the most lively interest in his case, have watched over him and assisted him, with their counsel and their prayers, and all of whom are willing to testify their belief of the sincerity of his motives, and the correctness of his views.

The important measure of making a public avowal of his faith in the

* It is not requisite to enter into the details of the subject, as the sermon, at the request of many of its hearers, has since been published, to which is added a most interesting appendix by Mr. Alexander, containing a summary account of the circumstances which led to his embracing Christianity.

Christian religion, by baptism, was neither hastily entered upon by himself, nor pressed by his friends; for a long time the matter had been considered, and we trust, fervently prayed over by each party; and now that it has been accomplished, we would devoutly hope that the same grace which has brought him hitherto, will conduct him safely through the trials and temptations of life, and finally lead him to the kingdom of heaven, with Abraham, Isaac and Jacob; with prophets, apostles

and martyrs, and the general assembly of the Church of the first-born, to ascribe glory and honour, to Him who hath washed him from his sins, and redeemed him by his precious blood. Amen.

—
SUBJECT of the Typical Lecture at the Episcopal Jews' Chapel, on Sunday evening, August 7,—

SOLOMON A TYPE OF MESSIAH.

* * * Jews and Jewesses are earnestly invited to attend, and seats will be provided for them.

CONTRIBUTIONS TO THE LONDON SOCIETY.

Byard, Miss, collected by her	0	14	10
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ERRATA.—In our number for July, page 280, line 20—for Lady Andover, read Lady Anderson.

NOTICES TO CORRESPONDENTS.

J. K—C. has been received, and will be inserted.

G. H. on Senex's remarks, came to hand too late for insertion in this number, but will appear in our next.

Juvenis, E. B. B., and a Constant Reader, have been received.

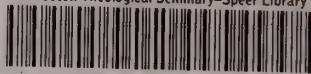


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